

24.

3-12-18

Library of Congress.

Chap.

BT302

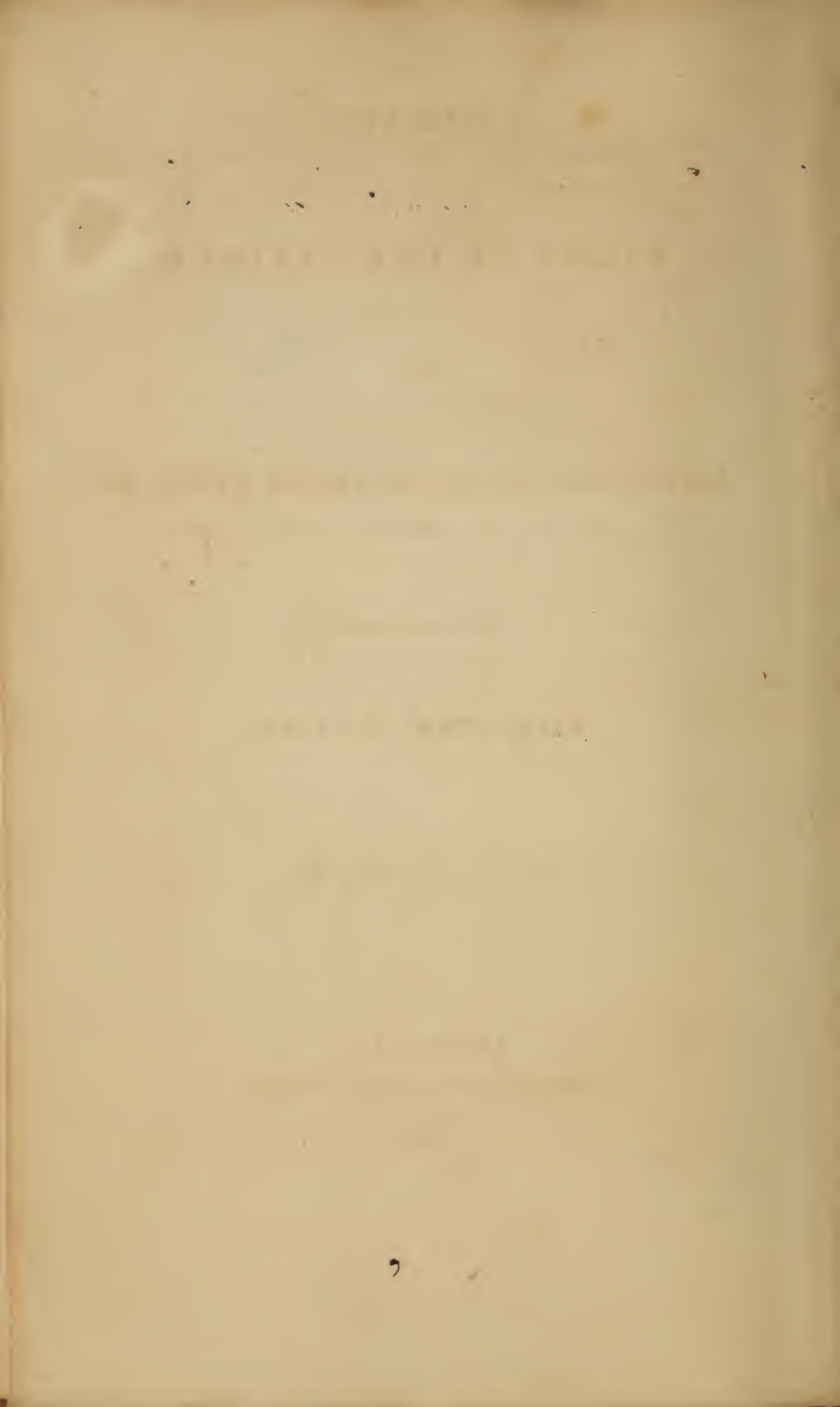
Shelf

T27

Copyright No.

UNITED STATES OF AMERICA.





Deposited in Mag. Dist. Clk's Office
3. Feby 1835. Lee Vol. 10. p. 25.
BRIEF
Recd. at Dept of State
April 16. 1835.

VIEWS OF THE SAVIOUR,

WITH

REFLECTIONS ON HIS DOCTRINES, PARABLES,

ETC.

DESIGNED CHIEFLY

FOR THE YOUNG.

17
Given
BY O. A. TAYLOR, A. M.
"



ANDOVER:

PUBLISHED BY GOULD AND NEWMAN.

.....

1835.

BT302
J27

Entered according to Act of Congress, in the year 1835,
By GOULD AND NEWMAN,
in the Clerk's Office of the District Court of Massachusetts.

2554

48
262
M117

PREFACE.

RUNNING my eye, several months since, over some German pamphlets which lay in the corner of a bookstore, I came across the "Life of Jesus, for Children ; by J. F. Feddersen, Court and Cathedral Preacher at Brunswick." In form and general execution it was rather repulsive ; but the words, *Seventh Edition*, together with the lateness of the date (1827,) attracted my attention, and led me to suppose it a valuable work for the purpose originally intended. In this supposition I was confirmed by the preface. "The Life of Jesus by Feddersen," it was there said, by its editor, a friend of the deceased author, "met with much approbation, soon after its first appearance, in 1775. It was translated into several languages, introduced into many Protestant schools as a reading-book, and not only recommended but employed by Roman Catholic teachers." I also found the work interesting in itself. Faults indeed it had. It was altogether too dry and didactic in its style. It was characterized, however, by simplicity as well as by a tasteful and appropriate selection of matter, every where bore marks of genuine piety, and seemed to me worthy of a translation.

On sitting down, however, at some leisure moments, to give it an English dress, I soon found, that with all

its excellencies, little or nothing could be made of it in this way. I therefore relinquished the task, and availing myself of the author's plan and general train, gave myself up to my own thoughts; the consequence of which is, that instead of a little pamphlet exclusively for children in a rude form, and with few or very careless divisions, I here have a book, regularly marked off into parts and sections, designed for children in part, but rather for the more advanced young, and I would fain hope worthy of being read by others; for the matter and execution of which I must in the main be regarded as responsible. Part first, containing a short life of Jesus, is an exception. I have indeed, added various circumstances, modified several exegetical or historical expressions, and no where confined myself to a mere translation; but the order in which the materials are presented, the harmony of the Gospels here brought to view, is Feddersen's. I should myself indeed, in some cases, have much preferred a different arrangement. Mark also as exceptions, the paraphrase of Christ's Sermon on the Mount, p. 64; more or less of Sec. XX. p. 121; the most of Sec. II. p. 140; the paraphrase of parts of Jesus' last discourse with his disciples, p. 199; many of the prayers, etc. They belong rather to Feddersen than to myself. Some of the poetry may also be added, as to which, however, see Note II. As to the rest, I must in the main lay claim to it. Thus Sec. XII. p. 83, contains of Feddersen's only what is to be found in six or eight lines on page 84; and this is about the amount of his to be found in Sec. XIV. p. 90; Sec. XXI. p. 126; Sec. XXII. p.

129; Sec. XXIII. p. 131; Sec. XI. p. 167; while Secs. XXIV. p. 136; IX. p. 162; XVI. p. 181; XXII. p. 197, and XV. p. 240, of Feddersen's, contain nothing. I mention these only as specimens. From them some judgment may be formed as to the rest. The truth is, I have in general made use of the original merely as a book of hints, and it contains little or nothing more, not even a single illustration. To render the whole as useful as possible, I have in the table of contents, given the principal Scripture-references, and marked the geographical names which designate the Savior's journeys, in italics, added two or three Notes, and an Index.

In regard to style and thought, I must confess that I have not sought much after monosyllables, nor always been careful either to chain the mind down to the earth, or to have every thing fully developed. Why should the lad not occasionally meet with hard words, and find something which demands patient thinking, provided there is enough plain to allure him on? The mature scholar discovers new beauties and intellectual fountains in his Virgil, every time he reviews it; and yet, if he loved the study, he found enough there to interest and delight even when he was a lad. The young Christian understands something of the Gospel, and yet this same Gospel furnishes ample employment for the most able pupils in the school of Christ. Put always into the hands of a lad, if possible, a book, which, while it interests and improves his youthful mind, has ample treasures for the investigation of maturer years. Let its sentences resemble little gates, which, on being opened,

usher him at once, into rich gardens and extended landscapes, over which he may ramble at pleasure, finding on every side, new flowers to examine, mountains to climb, and rivers, vales and woods to explore. Give him, also to understand that if he would become a genuine thinker, he must learn at once to meet difficulties with courage, and habituate himself to patient investigation. It is not enough that he survey the garden from a corner, or the landscape from some mountain's top. He will know but little about them until every thing is fairly explored, the fields have been crossed, the valleys visited, the woods penetrated, and every curious rock carefully surveyed.

I cannot flatter myself indeed that this little book is to any great extent of the above character. I rather fear it has too much of the opposite. As the Bible, however, is such a book, and much of what I have written is from the Bible, it would be somewhat strange if there were not some sentences in this respect, resembling the sacred original. Whatever its character, however, I commit it to the world. That I should feel some solicitude as to its reception, is natural. I dedicate it to him of whom it treats, and hope, that with all its imperfections, he will accept of it, and turn it to account in building up his kingdom.

OLIVER A. TAYLOR.

Theol. Sem. Andover,
Jan. 1835.

CONTENTS, ETC.

PART I.

A SHORT HISTORY OF JESUS' LIFE, 13—40

SEC. I. *From his birth to his thirtieth year.*

Born at *Bethlehem*—Visited by the Shepherds—[Presented in the temple, see p. 48]—Visited by the wise men—Carried into *Egypt*—Brought back to *Nazareth*—Goes up to *Jerusalem* in his 12th year, and converses with the teachers in the temple—Character, etc. *a* 13—16

a Matt. I. and II. Luke I. and II.

SEC. II. *From Jesus' baptism to his beginning to teach.*

John begins his ministry, *a*—Jesus comes from *Nazareth* to him [in *Bethabara*] beyond *Jordan* to be baptized—The vision seen and voice heard, *b*—John's testimony respecting him, *c*—Goes into the desert [probably of *Judea*] and is tempted of the devil, *d*—Returns to *Jordan*—Chooses some disciples, *e* 17—18

a Matt. 3: 1—12. Mark 1: 1—8. Luke 3: 1—18. *b* Matt. 3: 13—17. Mark 1: 9—11. Luke 3: 21—23. John 1: 28. *c* John 1: 15—36. *d* Matt. 4: 1—11. Mark 1: 12, 13. Luke 4: 1—13. *e* John 1: 37—51.

SEC. III. *Jesus' first year as a teacher.*

Jesus leaves *Jordan* with these disciples for *Galilee*, *a* [probably calling at *Nazareth*]—Changes water into wine at *Cana*, *b*—Goes down to *Capernaum*, *c*—Thence up for the first time, as a teacher, to the Feast of the Passover at *Jerusalem*, *d*—Here he cleanses the temple, performs various miracles, and converses with Nicodemus, *e*—Travels into various parts of *Judea*, teaching, *f*—John filled with joy at what he hears of him, but is soon afterwards thrown into prison, *g*—Jesus not long after this, passing through [*Sychar* in] *Samaria*, *h* returns to *Galilee*, *i*—Visits *Cana*, and heals a nobleman's son, *j*—*Nazareth* also, but is badly received, *k*—And finally takes up his residence at *Capernaum*, *l*—Here and in the neighboring regions he teaches and works miracles—At this time also he delivered his Sermon on the Mount, healed a leper, etc. taught out of Peter's ship, healed a second leper, stilled a tempest, and healed a paralytic, *m* 19—22

a John 1: 43. *b* John 2: 1—11. *c* John 2: 12. *d* John 2: 13. *e* John 2: 14—25. 3: 1—21. *f* John 3: 22. 4: 1, 2. *g* John 3: 23—36. Compare Matt. 4: 12. Mark 1: 14. Luke 3: 19, 20. *h* John 4: 5—42. *i* John 4: 1—3. Comp. Matt. 4: 12. Mark 1: 14, 15. Luke 4: 14, 15. John 4: 43—45. *j* John 4: 46—54. *k* Matt. 4: 13. Luke 4: 16—30. *l* Luke 4: 31. Matt. 4: 13—16. *m* Matt. 4: 17—25. 5: 1—8. 1—17. 9: 1—8. Mark 1: 14—45. 2: 1—12. Luke 4: 31—44. 5: 1—26. N. B. As to the tempest uncertain. It belongs rather to the next section. It would seem, Matt. 8: 18—34. Mark 4: 35—41. Luke 8: 22—25.

SEC. IV. *Jesus' second year as a teacher.*

Jesus goes, for the second time, up to the Feast of the Passover at *Jerusalem*—The infirm man of *Bethesda*, *a* and the ears of corn—The withered hand—His return to the *Sea* of *Gennesareth* and what he does there, *b*—Prays in a *mountain*, chooses the twelve, *c* [and repeats to them passages of the Sermon on the Mount. Compare Luke 6: 20—49]—Returns to *Capernaum*—The gentile centurion, *d*—The widow of *Nain*, *e*—Crosses and recrosses the *Sea*, *j*—Raises the daughter of *Jairus*, *g*—Visits *Nazareth*, etc. *h*—Restores two blind men, on his way thence, *i*—Makes another excursion through *Galilee*, *j*—Sends forth the twelve, *k*—John beheaded, *l*—Sails to a desert near *Bethsaida* on the north of the sea and there miraculously feeds a multitude—The people wish to make him king—Walks to his disciples on their way to *Capernaum* in a storm on the sea—They reach first the land of *Gennesareth*, *m*—Many forsake him, *n* 22—26

a John 5: 1—47. *b* Matt. 12: 1—21. Mark 2: 23—28. 3: 1—12. Luke 6: 1—11. *c* Mark 3: 13—19. Luke 6: 12—19. Matt. 10: 2—4. *d* Matt. 8: 5—13. Luke 7: 1—10. *e* Luke 7: 11—17. *f* It would seem Mark 5: 1—20. Luke 8: 26—39. However, Matt. 8: 18—34. Mark 4: 35—41 and Luke 8: 22—25 all rather belong here than to the last section. *g* Matt. 9: 10—26. Mark 2: 15—22. 5: 21—43. Luke 5: 29—39. 8: 40—56. *h* Mark 6: 1—6. *i* Matt. 9: 27—34. *j* Matt. 9: 35. Mark 6: 6. Luke 8: 1—3 etc. *k* Matt. 9: 36—38, 10: 1—42. Mark 6: 7—13, 30. Luke 9: 1—6, 10. *l* Matt. 14: 6—12. Mark 6: 21—29. Luke 9: 9. *m* Matt. 14: 13—36. Mark 6: 31—56. Luke 9: 10—17. John 6: 1—21. *n* John 6: 22—71.

SEC. V. *Jesus' third year as a teacher.*

Jesus visits the regions of *Tyre* and *Sidon*, *a*—Also of *Decapolis*, and works miracles, etc.—Sails to *Dalmanutha* or *Magdala*,—Thence to the northern *Bethsaida*—Makes an excursion to *Caesarea*, etc. *b*—His transfiguration, *c*—Goes up to the feast of Tabernacles at *Jerusalem*, *d*—Leaves *Jerusalem* for *Galilee*—Returning again to *Jerusalem*, is inhospitably treated by the *Samaritans*, *e*—Sends out the seventy, *f*—Visits *Bethany*, *g*—Teaches his disciples to pray, *h*—Goes up to the Feast of the Dedication, *i*—Withdraws to *Bethabara* on the other side of *Jordan*, *j* 27—30

a Matt. 15: 1—38. Mark 7: 8: 1—9. John 7: 1. *b* Matt. 15: 39. 16: Mark 8: 9: 1. Luke 9: 18—27. *c* Matt. 17: 1—21, etc. Mark 9: 2—29, etc. Luke 9: 28—45, etc. *d* John 7: 2—53. 8: 9: 10: 1—21. *e* Luke ix. 51—56, etc. *f* Luke x. 1—20, etc. *g* Luke x. 38—42. *h* Luke xi. 1—13, etc. *i* John x. 22—39. *j* John x. 40—42.

SEC. VI. *The last days of Jesus.*

The Feast of the Passover drawing near, Jesus goes up to *Jerusalem* [through *Samaria*, Luke 17: 11 ?]—Stops at *Bethany* and raises *Lazarus*, *a*—Being in danger of the Jews, he retires to *Ephraim*, *b*—He leaves *Ephraim*, passing through *Jericho*, *c* 30—32

a John xi. 1—53. Luke xvii. 11, etc. *b* John xi. 54. *c* Matt. xix. etc. Mark x. etc. Luke xviii. 31—43. xix. 1—28. Comp. John xii. 1—11.

SEC. VII. *The last week of Jesus.*

On a Sunday, he enters *Jerusalem*, weeping over it, as he catches

sight of it—In the evening returns to *Bethany*—On Monday revisits *Jerusalem*, but retires again in the evening—What he does in *Jerusalem* on Tuesday—On Wednesday—Also the transactions of Thursday, the institution of the last Supper, etc. *a* . . . 32—34

a Matt. xxi.—xxv. xxvi. 1—29. Mark xi.—xiii. xiv. 1—25. Luke xix. 28—48. xx. xxi. xxii. 1—38. John xii. 12—50. xiii.

SEC. VIII. *Jesus' last sufferings and death.*

His farewell address and the scene of *Gethsemane*—Betrayed by Judas and led away to be tried—Malchus healed—Falsely accused, and abused—Denied by Peter—Before Pilate—Before Herod—Scourged, etc.—Finally condemned instead of Barabbas—His crucifixion and miraculous death, *a* 35—39

a Matt. xxvi. 30—75. xxvii. 1—56. Mark xiv. 26—72. xv. 1—41. Luke xxii. 39—71. xxiii. 1—49. John xiv.—xix. 1—37.

SEC. IX. *Burial, resurrection and ascension of Jesus.*

His burial—Guards placed around his tomb—He arises, however, on the third day—Appears to many—Blesses his disciples—And ascends to heaven, *a* 39—40

a Matt. xxvii. 57—66. xxviii. Mark xv. 42—47. xvi. Luke xxiii. 50—56. xxiv. John xix. 38—42. xx. xxi. Acts i. 1—11.

PART II.

I. REFLECTIONS ON THE LIFE OF JESUS, 41—63

SEC. I. *Must become truly acquainted with Jesus.*

Two reasons in particular why, 41—45

SEC. II. *On the birth of Jesus.*

Five reasons why we should believe Jesus something more than a mere man—Reflections—Poetry—Prayerful resolve, . . . 45—50

SEC. III. *The persecution of Jesus when a child.*

Forced to go into Egypt to escape Herod—The reader's happy lot—Hymn, *a* 51—52

a Rev. xxii. 1.

SEC. IV. *The youth of Jesus.*

His example in the temple when 12 years of age—A resolve—How he spent his earlier years—Hymn, 53—55

SEC. V. *The baptism of Jesus.*

Circumstances respecting it in favor of the divine character of Jesus—The Lamb of God—The voice from heaven—Prayerful thoughts, 55—57

SEC. VI. *The temptation of Jesus.*

As to Spirits—Jesus tempted—We are exposed to temptations—Satan's power—Six directions in regard to temptations—The story of Elizabeth, or *God will see me*—The danger of temptation illustrated, or a rash youth—Scriptural allusions, . . . 57—63

II. REFLECTIONS ON JESUS' DOCTRINES, . . . 63—96

SEC. VII. Introductory Remarks, . . . 63

SEC. VIII. Christ's Sermon on the Mount paraphrased, *a*—Its doctrines noble—Happy and unhappy families—Questions put to the conscience, . . . 64—68

a Matt. v. 1—12.

SEC. IX. *Sermon on the Mount continued.*

Letting one's light shine, *a*—Swearing, *b*—The praise of men not to be sought, etc.—God sees and will reward—Should practice what we learn—The end of wicked children—Hymn, . . 69—72

a Matt. v. 14—16. *b* Matt. v. 33—37. *c* Matt. vi. 1—4.

SEC. X. *Prayer.*

Its benefits—Jesus prayed—Errors to be avoided, *a*—The Lord's prayer, *b*—How to pray—May pray with confidence, *c*—Blessings thence resulting, *d* . . . 72—78

a Matt. vi. 5—8. *b* Matt. vi. 9—13. Comp. Luke xi. 1—4. *c* Matt. vi. 14, 15; Luke xi. 5—13. *d* Ps. xxiii.

SEC. XI. *The law of reward.*

A trait of human nature—A rule of God's government—Illustrated, *a*—Of judging others, *b* . . . 78—83

a Matt. vii. 2. Luke vi. 38. Compare Matt. xxvi. 52. Gen. xlii. 21—24. Esther vii. 9, 10. Dan. vi. 24. *b* Matt. vii. 1—5. Luke vi. 37—42.

SEC. XII. *Seek first the kingdom of heaven.*

The exhortation, *a*—A happy island—The surpassing charms of heaven—The only way of obtaining it, . . . 83—87

a Matt. vi. 33.

SEC. XIII. *Caution against deception.*

Of deceivers—The flatterer—A rule for our conduct, *a*—Youth not to dissemble—Heaven has no deceivers—David's prayer; *Search me*, *b* . . . 87—90

a Matt. vii. 15—29. Luke vi. 43—49. *b* Ps. cxxxix. 23, 24.

SEC. XIV. *Of trusting in Providence.*

The sorrowful—Advice to such—A lesson from the flowers and birds—The case of Mr. Park—Prayer—The benefit of trusting in God

—Obedience necessary to confidence—God's feelings towards us, *a*—Hymn, 90—96
a Matt. vi. 19—34.

III. REFLECTIONS UPON PARTICULAR DOCTRINES, . . . 97—128

SEC. XV. *On a true knowledge of God, etc.*

I. Must know God and Jesus—His words, *a*—II. Must know that Jesus sent of God, etc.—How he proved it—III. Must believe in Jesus—Faith illustrated; the medicine; the ferry; the precipice—The effects of faith, etc.—Prayer, 97—104
a John xvii. 3.

SEC. XVI. *The feelings and conduct of a believer.*

Mistakes in this case—Sad result of making them—What constitutes a Christian, *a* 105—107
a Luke xviii. 18—30. Matt. vii. 22. Luke xiv. 25—35.

SEC. XVII. *Love to God and one's Neighbor.*

The essence of virtue—Jesus' words to a Pharisee upon this subject—Illustrated, *a*—Exhortation, 107—111
a Matt. xxii. 36—40. Mark xii. 28—34.

SEC. XVIII. *Do you love Jesus?*

Few it is to be feared really do—The poor man of Denmark—Death, to whom pleasant, *a* 111—113
a John xxi. 15, etc.

SEC. XIX. *What Jesus farther taught of love to one's neighbor.*

Why particular instruction necessary—I. Those above us to be honored—How to make filial obedience pleasant—The effects of filial disobedience and the contrary—II. We are to be kind and obliging—The golden rule, *a*—The Indian and the two white boys—The schoolmaster's father, etc. *b*—III. We must show meekness and love to our enemies—IV. Must preserve a forgiving spirit—Prayer and resolve—Hymn, 113—121
a Matt. vii. 12. *b* Luke xvi. 19—31.

SEC. XX. *Watchfulness, temperance, and man-pleasing.*

Prayerful watchfulness greatly neglected by the young—I. Must watch against intemperance—II. Must watch over our general conduct—III. Must guard against sinful man-pleasing, 121—125

SEC. XXI. *The word of God.*

The Savior exhorts us to attend to it—Its value—To be daily read and studied—A sure guide—Hymn, *a* 126—128
a Luke xvi. 31. John v. 39—47.

IV. REFLECTIONS UPON SOME OTHER DOCTRINES, . . . 129—138

SEC. XXII. *The angels.*

The guardians of children, *a*—Superstitious fears wicked—The Christian always safe, *b* 129—131

a Matt. xviii. 10—14. *b* Gen. xxviii. 10—22. 2 Kings vi. 17. Ps. xxxiv. 7.

SEC. XXIII. *The resurrection and last Judgment.*

Announced by Jesus—The final scene—Fearful to the wicked—Joyful to the good—True honor—A prayer—Hymn, *a* . . . 131—135

a Matt. xxii. 23—33. Mark xii. 18—27. Luke xx. 27—38. Matt. xxv. 31—46.

SEC. XXIV. *Eternal Life.*

I am bound to eternity—The joy anticipated—Bunyan's Pilgrims.—Prayer—Hymn, 135—138

PART III.

I. THE PARABLES OF JESUS, 139—166

SEC. I. *Introductory remarks,* 139SEC. II. *The lost son.*

Obtains his share of the estate and leaves—Wasting it all, is reduced to want—Repents and returns—Is kindly received except by his eldest brother, *a* 140—142

a Luke xv. 11—32.

SEC. III. *Reflections.*

The parable praised, *a*—Shows the kindness of God—The heavenly family take an interest in us—The consequences of dissipation—Visiting the hospital—A caution—Gellert's lines, *a*—Parental chastisement—How a child may obtain genuine pleasure—Youths who have already broken the hearts of their parents—A case related—The proper course for such penitents—Prayer, . . . 143—150

a See Note I. p. 258.

SEC. IV. *The servants with different talents.*

The rich man, his servants, and their talents—Their conduct—What we are here taught, *a* 151—153

a Matt. xxv. 14—30.

SEC. V. *The rich man and Lazarus.*

What we are here taught—The wicked not the best off, because they fare the best in this world—The reward comes hereafter—The influence this should have—Poetry, *a* 153—154

a Luke xvi. 19—31.

SEC. VI. *The merciful Samaritan.*

Explanatory facts—Our duty to love others here admirably set forth
 —We are to assist even our enemies—Hymn, *a* . . . 155—157
a Luke 10: 25—37.

SEC. VII. *The Sower.*

The seed on a hard soil—an obstinate youth—Repentance came too
 late, *a* 157—159
a Matt. 13: 1—23. Mark 4: 1—20. Luke 8: 4—15.

SEC. VIII. *The Laborers in the Vineyard.*

A master hired persons at different times in the day to work in his
 Vineyard—He paid them all the same price—The ill-will it ex-
 cited—Five things taught us in this parable—Hymn, *a* 159—162
a Matt. 20: 1—16.

SEC. IX. *Perseverance in Prayer.*

The friend in want—His importunity prevailed—Importunity more
 prevalent with God, *a*—The poor widow and the unjust judge, *b*—
 God will attend to his beloved, etc. 162—164
a Luke 11: 1—13. *b* Luke 18: 1—8.

SEC. X. *The good master and the hard servant.*

Readiness to forgive—Jesus' compassion—Hymn, *a* . . . 164—166
a Matt. 18: 15—35. See Note I. p. 258.

II. REFLECTIONS ON PARTICULAR DISCOURSES AND PARABLES, 167—174

SEC. XI. *On Death.*

Though young, I may die—The case of the worldling, *a*—My play-
 mates—My walk in the graveyard—My sister Olive's morning-
 glory—Poetry on it, 167—169
a Luke 12: 15—21.

SEC. XII. *On Humility.*

An excellent rule, etc.—Cause of quarrels among school-boys—The
 Publican and Pharisee—Conclusion, *a* 169—171
a Luke 14: 7—11. 18: 9—14.

SEC. XIII. *The great love of God.*

The lost sheep and money—The Son of Man came to seek and to
 save his lost sheep—His love for his friends—Hymn, *a* 171—174
a Luke 15: 1—10.

III. HINTS AND EXAMPLES, 175—199

SEC. XIV. *Youthful pleasures.*

Jesus loved and recommended cheerfulness, *a*—Religion therefore
 not gloomy, *b*—Christians the best right to feel cheerful—Must
b

guard however against worldly delight—Duty not to be neglected for pleasure—God always sees us—Christian pleasure, 175—178

a John 2: 1—11. *b* Matt. 6: 16—18. Compare Eccl. 11: 9, 10, 12:

SEC. XV. *Peter and the miraculous draught of fishes.*

The case stated, *a*—We are not certainly forsaken of God because things go hard with us—Human efforts must have God's blessing, *b* 178—181

a Luke 5: 1—11. Comp. Matt. 4: 18—22. Mark 1: 16—20. *b* Ps. cxxvii.

SEC. XVI. *The widow's son of Nain.*

The scene described, *a*—Man resembles a flower, *b*—Hymn, 181—182

a Luke 7: 11—17. *b* Job 14: 2. Compare on page 167.

SEC. XVII. *Reflections on Prayer.*

Jesus often asked to relieve—I also will ever go to him—If unanswered, not murmur—If answered, guard against pride, *a* 184—185

a Matt. 11: 28—30. Matt. 15: 21—28. Mark 7: 24—30. Matt. 8: 5—13. Luke 7: 1—10.

SEC. XVIII. *The last coming of Jesus to Jerusalem.*

The joy of the occasion—Jesus wept over Jerusalem—We should be joyful for the Gospel—The hosannas of children very acceptable to Jesus—His last coming to judgment, *a* 186—189

a Matt. 21: 1—11. Mark 11: 1—10. Luke 19: 28—44. Ps. 8: 2.

SEC. XIX. *The doings of Jesus in the Temple.*

Drove out the traders—The house of God a sacred place—The feelings we should have there, etc. *a* 189—191

a John 2: 13—22. (Compared with Matt. 21: 12, 13. Mark 11: 15—18. Luke 19: 45, 46.) Ps. 93: 5.

SEC. XX. *Humility.*

The little child an example—Must become like one, to enter heaven—Proper feelings, *a* 191—192

a Matt. 18: 1—6. Mark 9: 33—37. Luke 9: 46—48. Comp. Luke 18: 15—17.

SEC. XXI. *Affliction.*

Many afflicted in the time of Jesus—Cases supposed—Benefits of affliction—Proper state of feeling—Hymn, *a* 193—196

a Matt. 15: 21—28. Mark 7: 24—30. Matt. 17: 14—21. Mark 9: 14—29. Luke 9: 37—43. Lam. 3: 27. John 16: 33.

SEC. XXII. *Not my will but thine be done.*

A visit to Gethsemane—God does all things well—Hymn, *a* 197—198

a Matt. 26: 36—46. Mark 14: 32—42. Luke 22: 39—46. John 18: 1, 2.

IV. SEC. XXIII. *LAST DISCOURSE OF JESUS WITH HIS DISCIPLES.*

Paraphrased—Deserves attention as our best friend's, *a* 199—202

a John 13: 15. (Compare 1—14.) 17, 34, 35. 14: 1, 2, 3, 6, 21, 22, 23. 15: 9, 10, 12, 14, 20, 23. 16: 7, 13, 33.

PART IV.

I. THE VIRTUES OF JESUS, 203—234

SEC. I. *Introductory remarks*, 203—204

SEC. II. *The friendship of Jesus for children.*

What he said about them—Cases in which his love to them was exhibited—Comforting—Hymn, *a* 204—207

a Matt. 18: 1—14. Mark 9: 42. Luke 17: 1, 2. Matt. 19: 13—15. Mark 10: 13—16. Luke 18: 15—17.

SEC. III. *The piety of Jesus.*

A perfect example—His love of truth when 12 years of age, *a*—Obedient to his Heavenly Father through life, *b*—How shown, *c*—The character of his zeal, *d* 207—209

a Luke 2: 40—52. *b* John 12: 49, 50. 14: 31. 15: 10. 17: 4. *c* Comp. Heb. 10: 9. *d* Compare Mark 9: 14—19. Luke 9: 37—41.

SEC. IV. *The zeal of Jesus in prayer.*

He prayed much—Instances, *a*—Prayed acceptably, *b*—Surely then we ought to pray—How and for what—Prayer soothing—God answers in the best way, 210—213

a Matt. 4: 1, 2. Mark 1: 12, 13. Luke 4: 1, 2. Matt. 14: 13, 23. Mark 6: 31, 32. 46. Luke 9: 10, 18. John 11: 41, 42. Matt. 26: 36—46. Mark 14: 32—42. Luke 22: 39—46. *b* Matt. 3: 16, 17. Mark 1: 10, 11. Luke 3: 21, 22. Also Matt. 17: 5. Mark 9: 7. Luke 9: 28, 34, 35. John 12: 28.

SEC. V. *Zeal of Jesus in praise.*

Instances—Man naturally ungrateful—All have reason for gratitude—Thoughts to excite gratitude—Singing, *a* 214—216

a Matt. 14: 19. Mark 6: 41. Luke 9: 16. John 6: 11. Matt. 26: 26, 27. Mark 14: 22, 23. Luke 22: 19. 24: 30. John 11: 41. Matt. 26: 30. Mark 14: 26.

SEC. VI. *The diligence of Jesus.*

Jesus always diligent—We should be—God can dispense with our labor, *a* 217—218

a John iv. 32, 34. See Note I. p. 258.

SEC. VII. *Uprightness of Jesus, love of truth, etc.*

Jesus always lived and acted as he thought—His intercourse with the Pharisees—The consequences of these traits—Very few much like Jesus now—Hymn, *a* 219—221

a Matt. x. 16. John i. 47.

SEC. VIII. *Compassion of Jesus for mankind.*

Came to suffer for them—Aided all who needed—Prayer, 221—223

SEC. IX. *Humility of Jesus.*

In childhood—In life—With his disciples—In death, *a* 224—225

a John xiii. 1—17. Isa. liii. 7.

SEC. X. *Jesus a true friend.*

His friends in Bethany—His disciples—The cases of John, Peter, and Judas—His friendship how evinced—A friend to all who love him—Seek virtuous friends, *a* 225—227

a John xi. vi. 70, 71. xiii. 10, 11, 18, 21, etc. Matt. xii. 46—50. Mark iii. 31—35. Luke viii. 19—21.

SEC. XI. *The love of Jesus for enemies.*

Mankind whom he came to save, all his enemies—lived and labored among them—Wept over Jerusalem, *a* 228

a Luke xix. 41—44.

SEC. XII. *Jesus in his sufferings and death.*

I. To the last, full of holy love—Confidence and resignation—His last words—II. His conduct to his enemies—To Judas—Before his accusers—III. To his mother—Differently often do youths treat their aged parents—A widowed mother often disobeyed—The language of gratitude—Tobias—Hymn, *a* 229—234

a Matt. xxvi. 50. Luke xxii. 48. John xix. 25—27. Tobit iv. 2—4.

II. THE CONCLUSION OF JESUS' LIFE UPON EARTH, 235—248

SEC. XIII. *The resurrection of Jesus.*

Had Jesus not risen from the dead our faith would be in vain—That he has, no believer in the Bible can doubt—This proves him the Son of God—We may now rely upon his teachings, prophecies, promises, and a final resurrection, *a* 235—237

a 1 Cor. xv. 14. John xx. 1, 19, 26.

SEC. XIV. *The ascension of Jesus to heaven.*

Confirms all our hopes—Gone to prepare for us—Should have strong faith in him—The day of judgment one of justice, *a* 237—240

a Matt. xxviii. 16—20. Mark xvi. 14—20. Luke xxiv. 50—53. Acts i. 1—14. John xiv. 3, 29. Matt. vii. 24—27. Luke vi. 47—49.

SEC. XV. *Concluding remarks.*

A full portrait of Jesus to be found only in heaven—He was evidently a most glorious personage, and in every respect, just such a Savior as we need—All should fall in love with him as soon as they become acquainted with him.—The majority treat him with neglect or contempt—But why?—I. Not because he is cruel—II. Not because he is not long suffering—III. Not that he is not ready to forgive—IV. Nor that he has ever sought to injure—He never sought to injure in person—His doctrines not injurious—Testimony of infidels—Compared with heathenism—They would bless the dying man and the world—The opposer must be crushed, *a*—The water of life, 240—250

a (p. 255.) Compare Job xli. 10, 11, with the preceding and following verses. See also Ps. xxxiii. 9, and Note I. p. 253.

PART I.

A SHORT HISTORY OF THE LIFE OF JESUS.

SECTION I.

From the birth of Jesus to his thirtieth year.

LONG before Jesus was born, God caused his birth to be announced by pious men, who, because God made them capable of foreknowing and foretelling many future events, are called prophets. All the descriptions which God caused to be given by them, of this future personage, prove that he was destined to be the greatest of benefactors to mankind, to save them from sin and its punishment, to bring them to good, to render them pleasing to God, and to prepare them to go to heaven after this life.

About four thousand years after the creation of the world, Jesus was born at Bethlehem. This was the very time that had been announced by the prophets, as the time of the birth of Jesus, and the very place that had been named by them as his birthplace. God in his wisdom had so ordered all this, that every one could certainly know that Jesus was the real Messiah or king that had been promised by God ; for every thing happened to him exactly according to the word of God. The parents of Jesus were called Mary and Joseph. They were poor and humble in life, but very pious.

At his birth, the following remarkable event took place. It was in the night, and there were shepherds in the fields with their flocks. All of a sudden, there shone a great clear light round about them, at which they were very much afraid ; but in a moment, they heard the voice of an angel, who called to them not to be afraid, for he brought them the joyful news that the promised Savior was born ; and he told them that if they would only go to Bethlehem, they should there find the child in a stable and lying in a manger. Soon after, they heard many voices singing a song of praise to God, and celebrating the happiness which men should derive from this birth. On this, they hastened away immediately to Bethlehem, and there they found the child Jesus, just as it had been told them, in a stable and in a manger ; and also Joseph and Mary, whom they informed of what they had heard, sitting near by, taking care of him. With joy and gratitude to God, that he had permitted them to find the promised Savior, they then hastened back to their flocks.

This event, my young friends, teaches you, that this child Jesus must have been one destined by God to great and blessed purposes ; for we have never heard of any other child whose birth was announced in such a way, and celebrated by songs of praise sung in the air.

Immediately after the birth of Jesus, there came learned men from a distant country in the East, to Jerusalem, and asked where the new-born prince and future king was to be found. They said, that in this eastern country they had seen a wonderful light which they knew to be his star, and therefore had come to show him their regards. Herod, who was then, under the Romans, the reigning king of Judea, a very wicked man, heard of this question, and was greatly alarmed.

For the present, however, he disguised his fears ; and, having made various minute inquiries about the child, and charged these men to bring him word again, respecting it, he sent them to Bethlehem.

Here, to their great joy, they found Jesus. Immediately on their leaving Jerusalem, the bright sign in the air, or something that looked like a star, which had appeared to them in their own country, and made known to them the time of his birth, reappeared, and going before them, led them to the spot, where he lay. Having found him, they fell upon their faces before him, and, after the manner of the people of the East, made him valuable presents, as a sign of their submission to his authority.

Herod, as soon as he had heard of the birth of Jesus from these learned men, was filled with suspicion respecting him ; for he thought this child might at some future time, rule as king over the Jewish nation, and drive him or his descendants from the throne ; and therefore he resolved to kill Jesus. God however took the infant into his protection. He told the wise men in a vision, not to let Herod know any thing about the young child.

After their departure, he also gave his foster-father, (or the man who took care of him as his father,) warning in a dream, that he should secretly take the child Jesus and his mother, and flee into Egypt. Joseph did so, immediately. In the mean time, Herod remained firm in his purpose to kill Jesus ; and therefore caused all the male children in Bethlehem and the region around it, who were not yet two years old, to be slain ; expecting that the child Jesus would certainly perish, with the children who were thus destroyed.

Herod died not long after he had been guilty of this

frightful deed. Joseph was informed of this also in a dream, by the providence of God. At the same time, he also received command to return back to the land of Judea ; which he did, taking up his residence at Nazareth.

Of the youth of Jesus we know nothing that is to be depended on, but what follows. He was a pious child, of great understanding, and of extraordinary zeal in learning what was good. Of this, he gave a wonderful example as early as his twelfth year, when he went with his parents up to the feast of the passover at Jerusalem. Here he took his seat in the school of the temple among the old teachers, listened to them with attention, proposed many questions to them, and carried on such conversation with them, that they were astonished ; for from it, they perceived that he knew and understood more, much more, than was common for children in general who were of his age.

He was a youth who feared God, who honored his parents like a dutiful child, who was agreeable and obliging to others, and who daily increased in knowledge and in virtue, and was more and more beloved both by God and man.

During this period of his life, he assisted his father in his domestic affairs and in the labors of his calling. He lived in his father's little family at Nazareth, altogether in retirement and silence, even up to the time in which he made his appearance in public as a teacher, a worker of miracles, and a Savior sent by God for the salvation of mankind.

SECTION II.

From the baptism of Jesus, to the beginning of his labors as a teacher.

When Jesus was about twenty-six years of age, a pious man, named John, at the command of God, began, like the ancient prophets, to call upon people to repent. They were, at that time, very wicked, and a great many of them very ignorant. He told them, that Jesus, the promised Messiah, was soon to make his appearance in public, for the salvation of mankind; and that those who would be ready to receive him, must break off their sins, and attend diligently to the practice of religion; while, with great earnestness, he exhorted them to the immediate performance of this important duty. Multitudes of people thronged to hear him. He baptized all who confessed their sins, and thereby gave him to understand, that they had formed the good resolution of repenting and reforming their lives.

Now when Jesus was about thirty years of age, he also came to this man to be baptized.

John, who well knew who Jesus was, and that he was a very pious and holy man, out of modesty, at first refused to perform this baptism; but as Jesus continued to desire it, he baptized him in the river Jordan. When Jesus came up out of the water, the spirit of God in the form of a dove, hovered over him and lighted upon him; and in a moment, a voice was heard from heaven, saying: "This is my son, my dearly beloved, in whom I am well-pleased." By means of this voice, John was still farther convinced, that Jesus was the promised Savior. He directed his hearers and all pious men to him, and at this

time and often afterwards, testified that he himself was inferior to Jesus, and only his forerunner ; that Jesus was the Son of God, the Savior, and was sent for the happiness of the world.

Immediately after his baptism, Jesus betook himself to an unfrequented, solitary region, in order that here, by giving himself up free from all disturbance, to prayer and silent reflection, he might prepare for the important work which he had resolved to accomplish for the salvation of mankind. Here he must have suffered much ; for he found himself under the open heavens, among wild beasts ; and, for forty days, he had nothing to eat or drink.

At this time, there came a wicked spirit to him, and tried to lead him into the commission of various sins and foolish acts ; but he overcame all these temptations, and remained faithful to God and his great calling. After this, there came also good spirits to him, who brought him food and drink.

From this desert, Jesus returned again to Jordan, where John was. On this occasion, two of John's pupils became interested in the excellent doctrines of Jesus, and followed him, wishing to become his disciples. On the next day, Jesus chose Philip and Nathanael as his disciples ; and he afterwards increased the number of admirers and followers, who accompanied him every where, and lived in the most confidential intercourse with him, until they amounted to twelve.

SECTION III.

The first year of Jesus, as a teacher.

In company with these disciples, Jesus travelled into Galilee. After his arrival there, he with them attended a marriage in the city of Cana; and here it was that he performed his first miracle, changing water into wine. By this act he showed, that God had given him power to work miracles; that is, to do things which cannot be done by any known human power, but only by the special assistance of God. By this means he also strengthened his friends in the belief that he had been sent of God, and that they might rely with perfect confidence upon all his words.

After this, having, in company with his mother, his brethren, and his disciples, visited Capernaum, and tarried there for a short time, he went up to Jerusalem, to the first feast of the passover that was celebrated after his entrance upon the duties of his office as a teacher. Here, finding that people had lost all reverence for the temple of God, and changed it into a marketplace, every where full of quarrelling and noise, injustice and fraud,—he was seized with a holy zeal, and, like the ancient prophets and in the exercise of similar authority, drove all the buyers and sellers out of the place. “It is written,” cried he, “in the word of God, ‘My house shall be called the house of prayer, but ye have made it a den of thieves.’” By doing this, he gave proof that he had received full power and authority from God, to bring men to give up all their contempt of God, and show true reverence to his name. He proved this also by many other miracles. It is true that by this means he

gained many friends; but as their hearts were not altogether right towards him, he did not associate with them on intimate terms. Nicodemus, a distinguished Jew, had honest views, and was desirous of becoming truly acquainted with the will of God. He came therefore to Jesus in the night, and had an instructive conversation with him. In particular, Jesus told him that a change of heart, as well as love to and confidence in him, the son of God, were indispensable for any man who would become his real disciple, and obtain the grace of God.

From Jerusalem Jesus travelled with his disciples into various regions of Judea, teaching, wherever he went. John was filled with great joy by the accounts he received of these doings, and bore testimony to the excellencies of Jesus.

This joyful witness, however, to the glory of Jesus, was soon afterwards thrown into prison, and in a short time beheaded, because he boldly censured the wickedness of king Herod.

Towards the beginning of winter, Jesus went again into Galilee. On the way, he had an interesting interview with some of the Samaritans. He also tarried a short time at Cana. It was while here, that he healed a certain nobleman's son, who lay sick at Capernaum. He then visited Nazareth and taught there; but the inhabitants of this city, instead of being improved by his doctrines, became bitterly incensed against him, and thrusting him out of the city, led him to the brow of the hill on which the city was built, and were going to throw him down headlong; but Jesus escaped from their hands without doing them any violence, and went down to Capernaum, where he took up his residence while in Galilee.

lee, teaching in the public school or synagogue, to the great satisfaction of all who heard him. Here also, he cured Peter's wife's mother of a fever, and healed various other sick persons.

By means of the doctrines which he taught, which were very excellent, as also by the miracles he wrought, for the good of unhappy persons, he every where acquired for himself authority. From Capernaum, in company with a great multitude of people, he visited other cities in Galilee. It was while on this journey, that he delivered the admirable discourse, called the Sermon on the Mount, in which he taught his disciples and other hearers, respecting the true meaning of the divine law, the true manner of giving alms so as to please God, the true way of praying acceptably to God, the laying up of eternal riches in heaven, confidence in God in respect to the wants of the body, and many other important truths. Having delivered this discourse, he again restored many sick to health, and, in particular, healed a leper. About this time he taught on the sea of Gennesareth, out of a ship which belonged to Peter, in the presence of a great multitude. After the discourse was ended, Peter, who had labored all night in vain, at the command of Jesus, once more let down the net, and obtained an uncommonly rich draught of fishes; upon which he was filled with the greatest astonishment, and humbly confessed that he was altogether unworthy of the grace and help of Jesus.

Thus it is that God always at a right time and often in an unexpected manner, richly rewards those who obey him and put their confidence in him. They toil all night perhaps without success, and are about to give up in despair, when they see the day dawning in the east, and the sun himself soon shines upon them, bringing to them

a thousand blessings in his train. For the righteous there is always a rich blessing in store.

In a certain city, a leper besought him for help. Jesus helped him, and forbade him from telling others of it ; but without minding what Jesus said, he went right away and told of it. It was the custom of Jesus, often to betake himself to solitary places and pray. He retired to such a place at this time, for the assembly of people around became too great and powerful for him, and were very troublesome. As, however, even here, he was thronged with people, and sick folks were brought to him from all quarters, he healed them, and then made his escape from them, in order to sail over to the other side of the sea. In the ship, he fell asleep. There arose a violent storm. Full of anguish, the disciples awoke him, and entreated him for help. He immediately spake a few words, and silenced the storm.

After this, he returned to Capernaum. Soon after his arrival there, he healed a sick person who was suffering very much from the palsy.

SECTION IV.

The second year of Jesus, as a teacher.

Jesus again, in company with many persons of kind and friendly dispositions, went up to the feast of the passover at Jerusalem. Here at the pool called Bethesda, he healed a man, who had had an infirmity for thirty-eight years. His enemies censured him for this, because he did it on the sabbath-day ; but he showed them that he had done right. Not long after this, he, in company

with his disciples, went through a field of grain, on the sabbath-day ; and the latter, as they passed along, plucked off the ears of the grain, and rubbing them out in their hands, ate the kernels ; which the Pharisees also looked upon as a breach of the sabbath-day ; but Jesus defended his disciples. On another sabbath, he entered into the synagogue or the school of the Jews, taught, and, at the same time, healed the right hand of a man which was withered. At this, the Scribes and Pharisees were so embittered against Jesus, that they resolved among themselves to kill him. When, however, he perceived this, he removed from them, and again betook himself to the Sea of Gennesareth. To this place, a very great multitude of people followed him from all the regions of Judea. Here he instructed the people from out of a vessel which lay near the shore on which they stood, healing all the sick that they brought to him. Yes, the sick were even healed by only touching him.

He often left all company and ascended a mountain alone, in order to give himself up for a few hours in the quiet of solitude, to pious thoughts and meditations. This he did on the very night previous to the time he had fixed, for choosing out of the multitude of his followers, a particular number of intimate associates to be his disciples or pupils ; who, by daily intercourse with him, should be prepared to become public teachers of mankind ; and who, in confirmation of their having received a commission and full authority from God for this purpose, should be endowed with the power of working miracles. After he had prepared himself for making this important choice by a solemn and heartfelt prayer to God, he called all his followers to him, and publicly selected twelve for his particular pupils. These he called apostles or missionaries.

He now returned to Capernaum, where he healed the sick servant of a gentile centurion. From this place he went to Nain, where he raised from the dead the son of a poor widow.

- This and a multitude of other miracles which Jesus did in Galilee, increased the envy and bitterness of his enemies against him. In order to be secure against their persecutions, he crossed over to the other side of the sea of Gennesareth; and from this place, he returned again to Capernaum. Here he defended himself against those who censured him for having held intercourse with publicans and sinners. In thus censuring him, they did him great injustice; for his desire was, to make men better; and in order to effect this, it was necessary for him to associate and converse with them, just as a physician must associate and converse with those sick persons whom he would cure of their diseases. He raised the daughter of Jairus from the dead, and also in a very wonderful manner, healed many other sick persons; and among others, two blind men who followed him as he went out of Nazareth, and cried after him for help. He only touched their eyes, and they received their sight. He also restored speech to a dumb person.

See here, dear youth, how unspeakably kind our Saviour is! He helps every one who asks him for help. He sends no miserable person away from him, but has compassion upon all.

Refuge of the troubled spirit,
When the flood is rolling near it,
Who did ever bow before thee,
And with humble heart adore thee,
Without kindest aid receiving,
Peace, salvation, in believing?

To the voice of woe complaining,
Didst thou bend with grief unfeigning,
When on earth, in toil and danger,
Seeking for the sin-lost stranger ;
And, tho' high enthroned in glory,
Thou art still as kind and lowly ;
Not a suppliant asks relieving,
Without aid from thee receiving.

At Nazareth, which was his own country, people did not perceive how full his heart was, of tenderness, goodness, and love. He taught here indeed, but here he was again despised and persecuted. He left, therefore, the ungrateful people of this place, and travelled again through the other parts of Galilee, teaching the will of God and the way of salvation, and restoring various sick persons to health. At this time, he sent forth his twelve apostles into different regions, to also make known the doctrines of the gospel, and, by the performance of miracles, to show, that these their doctrines were true, and from God. They returned to him again, a short time before the feast of the passover, after having preached as they were commanded, casting out evil spirits,—and made a report to Jesus of all they had done.

About this time, John was beheaded. When Jesus heard of his execution, he crossed with his disciples, over the sea of Gennesareth, and went into a desert near the city of Bethsaida. As was usually the case, as soon as it was known where he had gone, a great multitude followed after him, to whom he again showed himself a teacher full of genius and heartfelt love, and a powerful helper ; for he taught the crowds which assembled around him, healed the sick, and fed the whole multitude, consisting of five thousand men, besides women and

children, with five barley loaves and two fishes ; and in such a manner too, that twelve baskets were filled with the fragments which were left after all had been satisfied. By this miracle Jesus clearly proved that he had divine power. It was the means of convincing the people that he was the promised *great prophet*. They now wished to proclaim him king. He, however, was not striving after vain honor. He had the well-pleasing of his heavenly Father at heart, above all things else. The object which he was seeking after, was to make men wise, good, and happy. He retired, therefore, into a solitary region, in order to give himself up to pious contemplations. In the mean time, he had sent his disciples away before him to Capernaum, by water. After they had got out into the sea, a violent storm arose, in which they were in very great distress. In the height of the danger, Jesus came to them, walking on the sea, and having, by his words and familiar tones of voice, calmed their fears on beholding him, entered into the ship. Immediately after, the storm subsided and they arrived at land. His arrival becoming at once known, the sick were brought to him from all the regions round about,—who, by merely touching his garments, were made whole.

About this time, many of those who had hitherto apparently been his friends, withdrew from him, because he told them, that from him they had no temporal advantages to expect,—nothing but heavenly and eternal riches. His twelve apostles assured him of their constant fidelity, because that they believed he was Christ the son of God. He discovered to them, however, for the first time, that one of their number should in a faithless manner betray him.

SECTION V.

The third year of Jesus, as a teacher.

After the feast of the passover, which Jesus, however, did not celebrate at Jerusalem, he betook himself to the region of the rich commercial cities of Tyre and Sidon, where a Syro-phenician or Canaanitish woman came to him, and entreated him for help, in behalf of her daughter. At first he seemed disinclined to attend to her entreaty; but on account of the perseverance, faith, and humility, with which she made her request, he listened to her complaints, so that she, on her return home, found her daughter perfectly restored. Leaving Tyre and Sidon, he now came into the region of Decapolis, or the ten cities, where he healed the lame, the blind, the dumb, and other diseased persons; and in particular, restored one who was both deaf and dumb, to the use of the faculties of hearing and seeing, so suddenly, that every body was filled with admiration, and gave praise to God and to Jesus, crying out: *He hath done all things well!*

Here it was, that he again so wonderfully supplied the wants of a large multitude out of a little food; for he not only fed four thousand men, besides women and children who were not reckoned, with seven loaves and a few small fishes, so as to satisfy them all, but so even as to have seven baskets full of fragments left.

On a journey which he now undertook to Dalmanutha, having crossed over the sea, he rebuked the Pharisees who lived in that region and came forth to meet him, for their conduct and unbelief. At Bethsaida, he restored a blind man to sight. At Cesarea, he again gave his

disciples to understand that he was the Messiah, and foretold them of his approaching and heavy sufferings, of his death, and of his resurrection on the third day. In doing so, he exhorted them for his sake, to endure all sufferings with willingness, and to remain faithful to him, even unto death. This exhortation he afterwards repeated at different times. A few days after this, he took with him Peter, James, and John, and with them alone, ascended a high mountain, where God, by means of a wonderful transaction, the effect of his wisdom and almighty power, gave these three disciples to understand, that Jesus was his beloved son, and that the doctrines which he taught, were true. The countenance of Jesus, for instance, became of a splendor like the sun, and his garments were as white and shining as the snow. Moses and Elias or Elijah, both of whom had at this time been dead many centuries, made their appearance and conversed with Jesus of his future sufferings and death; and the three disciples heard a voice out of the clouds, saying: 'This is my beloved son, in whom I am well pleased; believe and obey what he says.'

This wonderful transaction is called the *transfiguration* of Jesus. On his coming down from the mountain, he healed a youth, who had the falling sickness,—a disease said to make its attacks at the change of the moon. His disciples had found themselves unable to cure it.

Some time after this, he went up to the feast of tabernacles at Jerusalem. Here he taught publicly in the temple, and proved that he had been sent of God. At this, the chief magistrates of the Jews were so much incensed against Jesus, that they resolved to cause him to be taken. Nicodemus opposed this resolution, but without success. Jesus continued to teach in public, and said

that he was the one who was to make mankind acquainted with true wisdom, the way to eternal happiness,—asserting that he had had an existence before Abraham. At this the Jews were so much excited, that they took up stones and were going to stone him ; but he withdrew himself from them, and went out of the temple. Soon after this, he found a man who had been born blind, and cured him of his blindness on the sabbath-day.

He now left Jerusalem. Soon afterwards, wishing to return thither again, he took his way through Samaria ; but the Samaritans would not give him a lodging. Upon this, James and John became animated with such indignant zeal, that they wished to punish the unfriendliness of the people with fire from heaven ; but Jesus, who always corrected his disciples when they erred, and seriously counselled them to do better, admonished them to cultivate more meek and gentle dispositions. On this journey, he selected seventy of his followers or pupils, and sent them forth to spread his doctrines in different regions. They returned back to him with joy, and he returned thanks to his heavenly Father for the good which they had been the means of accomplishing.

In the mean time, upon his journey, he came as far as to Bethany, where he visited Mary and Martha ; and because the latter thought more on the domestic business of her house, than upon paying attention to his words, he gave her a pointed admonition, saying to her : ‘Thou art careful and troubled about many things ; Mary hath chosen the good part.’

After this, his disciples came to him at the close of one of his prayers, and asked him to teach them to pray ; when he repeated to them the words, “ Our Father which art in heaven, etc.,” which he had done before in his ser-

mon on the mount, and exhorted them to pray with perseverance and devotionality of spirit.

From Bethany, he went up to the feast of the dedication, at Jerusalem. At this feast, the Jews required of him a public declaration, whether or not he was the promised Messiah or Christ. When in reply, he appealed to the works which he had done in his Father's name, they became so indignant against him, that they again determined to stone him. He did indeed show those who accused him of blasphemy against God, that he was innocent, but it availed him nothing. They sought to take him and put him to death; but he escaped this time also from their hands, and withdrew to the place on the other side of Jordan, where John had baptized. Here many received his doctrines as true, and became his followers.

SECTION VI.

The last days of the life of Jesus.

By this time, the fourth feast of the passover was drawing near, and Jesus entered upon his journey to Jerusalem. On the way, he admonished those that were with him to strive after salvation, and warned them against all hypocrisy in worshipping God. In the house of one of the chief Pharisees, where he was a guest on the sabbath-day, he healed a man who had the dropsy, and exhorted the guests to humility. Upon this journey, he imparted to his disciples as well as to others who followed him, much excellent instruction. He told them, that constancy, forbearance, and fidelity in the confession

and practice of his doctrines, and a readiness to undergo every species of suffering for his sake, constituted the only sure sign of their being his true followers and genuine disciples. He called upon them, therefore, expressly, to see to it with all seriousness and diligence, that this sign was found upon them. In the parable of the unjust steward, and the account he gave of the rich man who lived every day in splendor and pleasure, he censured the vices of the vain, sensual world, such as injustice and faithlessness, dissipation, gluttony, and indifference to the poor; while on the other hand, he recommended compassion to those suffering with want, as a virtue, the practice of which brings happiness. In another parable, he taught that men should persevere in prayer, and pray with humility, keeping far removed from a proud reliance upon their own virtues and merits, and feeling sensible of their unworthiness before God. While upon this last journey, he also performed several great works of love. He restored ten men who were lepers, to health, of whom, however, only one returned him thanks for this benevolent act. At Bethany, he raised his friend Lazarus from the dead, after he had been buried four days. This miracle excited great attention to the power of Jesus. The Jews now more than ever, went about to kill him. As, however, the time of his death had not yet arrived, he retired to a city called Ephraim, a remote place, until the passover had drawn near.

During his residence in this place, he evinced towards young children that were brought to him, that he was the children's friend. He showed a rich young man, what it was requisite for him to do, in order to become his true disciple. He promised his disciples great rewards for their faithfulness to him thus far; but, in the parable of the laborers in the vineyard, warned them, and all of us,

who wish to know what he taught, not to be envious if we find others faring better than we do, and not to murmur against God, even if he does not do according to our wishes and thoughts.

When now the feast of the passover had drawn near, Jesus left Ephraim on his way towards Jerusalem. On the journey he gave his disciples a prophetic account of the torments which awaited him, and of the kind of death before him, at Jerusalem. On coming near to Jericho, he found a blind beggar sitting by the side of the road, and gave him his sight. In the city of Jericho, he visited the house of Zaccheus, and instructed those who were present, in edifying discourses and parables. On going out of Jericho, he found two blind men sitting by the way-side, and cured them of their blindness,—when they accompanied him out of gratitude.

SECTION VII.

The last week of Jesus.

On a Sunday Jesus made his public entrance into Jerusalem. The people who followed after him and came to meet him, showed him the greatest marks of honor, and accompanied him with songs of praise and exclamations of joy. He, however, on drawing near to the gates of Jerusalem, wept over the great blindness and profligacy of its inhabitants, and the frightful destruction which hung over this beautiful city.

O the Savior, kind and full of compassion ! Under exhibitions of the purest love, he travels on to the city,

where he is to be seized and slain ! The misery of its inhabitants, moves him to tears !—Once more, however, before he died, he presented himself in his divine elevation of character, while he saw the destruction of Jerusalem impending ; and, as at the beginning of his career as a teacher, so also at its conclusion, he purified the temple of those people, who within its courts, transacted business, which was in direct opposition to the dignity of the place. At the same time, he also miraculously healed many who were sick, of their diseases. In the evening, he went back again to Bethany.

Early on Monday, he returned to Jerusalem, and again rebuked those who traded in the temple ; in doing which, however, he excited the priests against him. In the evening he concealed himself without the city.

On Tuesday, he came again into the temple and continued preaching various salutary doctrines. He taught the resurrection of the dead, foretold the destruction of the city Jerusalem, and answered the question : “ Which is the greatest commandment in the law ? ” He recommended sincere, undivided, heart-felt love to God as the greatest, the chief commandment ; by the side of which he placed true love to mankind, including in this last, indeed, the love of ourselves, but excluding from it selfishness. He also named the signs which should precede the divine judgment which was to be brought on the Jewish nation, and particularly upon the city of Jerusalem and its splendid temple. As this judgment was to be sudden and unexpected in its coming, so he took occasion thence to exhort his followers to make serious preparation for it, and to think upon their security, because that they now had time for it. Hence he admonished them to live in the constant exercise of moderation and temperance, to

guard themselves against painful anxiety about the necessities of life, to attend with all diligence to what was good, and carefully avoid every thing wicked ; because that all this was necessary for every one who would stand in righteousness and joy, not only before this, but before every other judgment of God. These instructions he not only imparted in words, but also in the parable of the ten virgins, and that of the different talents a man intrusted to his servants. He also imparted to them a few hints respecting his glorious coming to the last judgment of all men.—On Wednesday, he again taught in the temple. On Thursday, he sent Peter and John into the city, to prepare the paschal lamb ; in the mean time, he held an instructive dialogue with the rest of his disciples, in which he taught them respecting many subjects, comforted and admonished them. Towards evening, he went with them to Jerusaelm. While on the way, he delivered various, touching, and consolatory farewell discourses. When they were about to sit down at the table, he washed his disciples' feet, and thereby gave them a practical exhortation to exercise love and humility towards each other. At the table he showed them that one of their number should betray him, and soon after, told Judas with perfect clearness, that he was the person. This faithless disciple, had already agreed with the high priests, to deliver Jesus, his teacher and the best of teachers, into their hands, for thirty pieces of silver, or about fifteen dollars. The information of Jesus, that he knew his wicked intentions, the manner in which he gave it, and the warning he thus gave the traitor, did not, however, all hold him back from his infamous deed. At this repast, Jesus also established the sacrament of the holy supper, exhorted his disciples to love one another, and foretold Peter of his fall.

SECTION VIII.

The last sufferings and death of Jesus.

Jesus now gave his disciples a very consolatory and moving farewell address. He concluded it with a prayer; and in the night, went out with them, to the Mount of Olives. On the way he told them beforehand, that they would all forsake him, and that Peter would deny him three times, before the cock should crow twice. Having arrived with them at the farm or field of Gethsemane, he entered the garden which belonged to it. Here his last grievous sufferings, in reality commenced. He began to tremble and quake, told his disciples that he was exceedingly sorrowful even unto death, and exhorted them to watch with him and pray. Not far from them he kneeled down, fell upon his face, and prayed, saying: "O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Then arising and coming to his disciples, he found them asleep. This affected him, and he again admonished them to watch and pray. He went away the second time and prayed, returned to them, and again found them asleep. He went away the third time and prayed. Under this prayer, he felt himself strengthened in an extraordinary manner by God. It was to him as if an angel had poured a cup of consolation into his soul. The deadly anguish, which had been so violent that his sweat fell like drops of blood to the ground, vanished. When he came to his disciples the third time, he found them still sleeping. He awoke them, and told them that his betrayer was near. Directly after he arrived with a Roman guard,

and a crowd of public Jewish officers, and betrayed Jesus to them with a kiss. It would have been easy for him to have kept this company at a distance from him, or to have slain them ; for at the mere words, *I am he*, they shrunk back and fell down, with terror ; but he permitted them to seize him and bind him. He went so far even, as to heal the ear of Malchus, which Peter had wounded with his sword. Having now bound Jesus, they led him away, and all the disciples forsook him. They brought him first, to Annas, who had been high priest, and then to Caiaphas the acting high priest, with whom the chief council had assembled together.

Here, there came forward wicked people, who had been bribed with money to bring accusations against him, and in an unjust manner, accused him of criminal words and actions. God, however, watched over the innocence of Jesus. The bribed false witnesses were unable to bring any thing against him with truth. They did not agree in their testimony or depositions, and their falsehood became public. As Jesus openly confessed that he was the promised Messiah or Christ and the son of God, the high priest declared him a blasphemer of God. The other members of the council agreed in this decision, and unanimously condemned him to death. Upon this he was very much abused. The assistants and servants of the council, spit upon him and struck him in the face with the palms of their hands, carried on their ridicule with him, and threw out calumnies against him. In the midst of these abuses he had also the mortification to hear how Peter three times publicly denied his name, and affirmed with the most horrible oaths that he knew him not. The Savior, however, rich in love, turned upon Peter a deeply moving, warning look, which

brought him so far to reflection that he went out and wept bitterly for the sin which he had committed.

Jesus, having now been condemned to death by the chief council of the Jews for the second time, was brought to Pontius Pilate the Roman governor, for the purpose of having it confirmed and carried into execution. When Judas saw this, he repented of his treachery, and brought again the reward which he had received for it; and as the Jewish officers would not take it back, he threw it down in the temple, and in despair went out and hanged himself. The enemies of Jesus brought hard accusations against him, before Pilate; but Pilate recognized his innocence, and declared to his accusers, that he found nothing in him worthy of punishment. He sent him to Herod, the ruler of Galilee, then also in Jerusalem. He too found the accusations of the enemies of Jesus, groundless; but still he together with his men of war abused him in various ways, and treated him with ridicule. To make him an object of sport and laughter, he clothed him with a white robe, and thus sent him back to Pilate. Pilate was very much inclined to let Jesus go; and hence he placed by the side of Jesus one who had been convicted of robbery and murder, called Barabbas, and declared Jesus innocent, supposing that the people would now ask for the release of Jesus; for at the feast, it was customary for the people to ask for the release of a prisoner; but they cried out, 'Release not Jesus, but Barabbas.'

Upon this, Pilate caused Jesus to be scourged with thongs, to which were perhaps tied little iron hooks or pieces of bone. The soldiers pressed a crown of thorns upon his head, clothed him with a purple garment, and, putting a reed in his right hand, bent their knees before him, and sa-

luting him in ridicule, said, *Hail, king of the Jews*. Then again they spit upon him, took the reed and smote him on the head with it, and struck him on his face with their hands. Once more, while in this lamentable condition, Pilate brought him out before the people, in hopes thereby to excite their compassion. Twice again also, he affirmed, that he had found no guilt in him. All his representations, however, and efforts for softening the feelings of the people, were in vain. They cried out incessantly, 'Let Jesus be crucified.' At last, seeing that the tumults and outcries continually increased, Pilate also sentenced Jesus to be crucified; but he washed his hands before the people, and exclaimed in public: 'I am innocent of the blood of this just person.'

Jesus was then led away to a place called Golgotha, and there, between two malefactors or wicked men, he was nailed by his hands and feet to the cross. The soldiers who did this, then divided his garments among them, and for his coat cast lots. Just before, they had handed him some drink composed of bitter vinegar, which, however, he would not take. While in the agonies of death, he was ridiculed and calumniated, not only by the chief priests and soldiers, but even by one of the murderers who were crucified with him. Under the most terrible sufferings of his body, and in the most inexpressible anguish of his soul, he cried out: "My God, my God, why hast thou forsaken me." Directly after, he complained of thirst; and by way of making new sport of him, there was offered to him a kind of sour wine, to drink. When he had tasted of it, he exclaimed, *It is finished*; and immediately after, having cried out with a loud voice: "Father, into thy hands I commend my spirit," he bowed his head, and died. After his departure, his side was pierced through with a spear.

The death of Jesus was accompanied with some remarkable events, and the performance of real miracles. For three hours, while he was in the pains of dissolution, there was a great darkness of the sun, over all the land of Judea. When he died, the veil in the temple was torn from the top to the bottom, into two parts. There was also so violent an earthquake, that the very rocks rent, and some graves opened, out of which, after the resurrection of Jesus, the dead who lay in them came forth alive.

SECTION IX.

The burial, resurrection, and ascension of Jesus.

Joseph of Arimathea, a secret friend of Jesus, asked Pilate for permission to bury the body of Jesus, which he received. Nicodemus helped him in this service, which was performed so as to exhibit testimonies of great honor. The corpse was wrapped up in clean linen, together with Myrrh and Aloes, and laid in a grave which Joseph had lately hewn out in a rock in his garden, and in which no one had ever before been laid. The entrance to it was stopped up with a great stone.

The Jewish council informed Pilate, that Jesus when alive, had often said, that he would rise on the third day ; and hence begged him to station a guard to watch the grave during that time, in order that his disciples might

not secretly steal the body away, and then try to pass his resurrection off upon the world. Pilate gave them a guard ; they themselves sealed the stone at the entrance of the grave, in order that the guard might not be bribed nor any person be permitted, to enter into the tomb.

What Jesus, however, had more than once predicted, came to pass ; for on the third day, he arose and came out of the grave. The event was accompanied with a great earthquake, and an angel descended from heaven and rolled away the stone from the door of the sepulchre ; and upon this, the keepers became exceedingly affrighted and fled.

Jesus, having arisen from the dead, appeared to many pious persons ; in particular, he made himself known at different times to his desponding disciples. He called up their attention to and gave them instructions respecting, the various prophecies and teachings of the sacred scriptures which spake of himself. He appointed them to teach his religion, commanding them in the first place to make mankind acquainted with it, and when they avowed their faith in it, to consecrate them in professing the same, by means of baptism.

On the fortieth day after his resurrection, he assembled his disciples together, at Bethany, promised them that the Holy Spirit with his gifts, should soon be poured out upon them, and that by this means they should receive power to execute the duties of their apostolic office, and then he lifted up his hands and blessed them ; during his performance of which act, he ascended from them before their eyes, up into heaven. While they stood gazing after him with wonder and astonishment, two angels appeared to them, and told them, that Jesus, who had now gone up into heaven, should one day come again.

PART II.

I. REFLECTIONS ON THE LIFE OF JESUS.

SECTION I.

Necessary to become truly acquainted with Jesus.

THERE is much, my young friends, for you to learn, if you would have things go well with you,—if you would have enough to eat and drink, and would live contented and esteemed in this world, and obtain happiness after death.

The most important knowledge for you to acquire, however, is that which relates to Jesus Christ. You must begin to exhibit your love of study and your persevering diligence, in the very first place, in forming a true acquaintance with his character. I will give you reasons why this knowledge is of such importance.

The *first* reason I have to give, is, that Jesus Christ was the wisest, the most pious, the holiest of men. Indeed, he is the only perfect man that has ever lived on earth, from its creation, down to the present time.

All other men, even the best of them, have sinned, and sinned a great many times. They have had wicked thoughts, they have spoken wicked words, they have done what is wicked. Should we take any one of them, there-

fore, as our guide in all things, we should often be led astray, and do what God has forbidden. Jesus Christ, however, never committed a single sin, or broke one of God's commandments. From his childhood to his death, he obeyed his heavenly Father in all things. It was his greatest joy to honor God and yield perfect obedience to his will.

He was also ever full of kind feeling, and engaged in doing good. He helped those who were in want, healed the sick, taught the ignorant, guided the wanderer right, warned the vicious, strengthened the weak in virtue, comforted the sorrowful, and labored night and day to serve others and advance the best interests of mankind. Though grieved, wronged, and persecuted, by wicked men, he never grieved, wronged or persecuted them in return. On the other hand, he mourned over the evil of their hearts, which made them unhappy, and was leading them on to destruction. He prayed for them, sought to bring them to better thoughts, and did them acts of kindness and benevolence.

You must make yourself acquainted, therefore, dear youth, with Jesus Christ, in order to have a rule before you which you may always safely follow; in order that guided by his instruction and led by his example, you may always know how to obey God, by doing what is good and avoiding what is wicked. If at any time, you are doubtful as to how you ought to act, you have only to ask how Jesus Christ has acted or would act, under similar circumstances, and that will be the right way. In him you see all the virtues that we are ever to practise, shining forth in the greatest beauty and the most amiable dignity. This view should certainly fill you with reverence towards him,

incline your feelings to him, and make you anxious to become more intimately acquainted with him.

The *second* reason why you should become truly acquainted with Jesus Christ, is, that he is the only son of God,—that is, the only son of God in his kind, in the highest, noblest, and best sense. This is a name he receives in the Bible, were he is also called by various other names, as, *The Life of the World, Redeemer, Savior, The Lord our Righteousness.*

He came down from heaven, to teach men the way that leads to it. This he has done most faithfully. He has told the high and the low, the rich and the poor, the wise and the simple, what is good and right; and how they must live if they would obtain the grace of God, and have a sure hope of going to him, and living with him, in eternal happiness, after death.

While in the world, he was greatly persecuted and afflicted. In particular, he suffered much during his last days and hours. Though perfectly innocent and holy, he was seized by his enemies, and crucified. All this, however, he freely suffered for mankind. They had sinned against God, and thus brought themselves into a state of misery and everlasting death. Jesus knew this, and pitied them. The grand object of his message of love from heaven, was, to deliver them from this state. Accordingly, in order to procure the grace and forgiveness of God, for all who repented of their sins and gratefully recognized him as their Savior, he spent his life in laboring for them, passing through a great variety of sorrows and woes, and finally bore their sins for them in the fearful sufferings, the agonizing death, of the cross.

To complete the great work he had undertaken, procure for his followers a peaceful death, resurrection at

length from their graves, and entrance into celestial joy, he himself arose again from the dead on the third day and went to heaven, where he has prepared for them, stores of everlasting happiness. He is now himself in glory, sitting on the right hand of God. There, though surrounded with angels and the splendor of the upper world, he thinks on us here below, intercedes for us with God, and blesses us.

Those of you, therefore, my young friends, who love what is good and wish to know with certainty, how to live truly pious, obtain the grace of God, die at last without feeling the bitter stings of conscience, and enter into happiness after death, must become acquainted with this son, this messenger of God, this most exalted teacher of wisdom and godliness, our Savior from all that is evil, our intercessor with God, and the being from whom alone we expect to receive our happiness in the world to come. Those of you who do not form a true acquaintance with him, receive him in confidence as your Savior, love him, and obey all his commandments, must not even hope that he will make you wise and good and happy. Treasure these words, dear youth, up in your minds, and let the following often constitute your prayer :

Help me, Lord, while here I wander,
Oft the Savior's life to ponder,
E'er, in spirit meek and lowly,
Striving to become as holy.
Should of friends the dearest fail me,
And the scoffing world assail me,
While in pain my spirits languish ;
O, sustain me in my anguish.
Help me, far from friend and lover,
Calmly like my Lord to suffer,
Find thy will enduring pleasure,

And thy love abundant treasure,
Ever onward, upward pressing,
Till my soul obtain thy blessing,
And, with her immortal lyre,
Kindle in seraphic fire.

SECTION II.

On the birth of Jesus.

We have a great many testimonies and proofs, that Jesus was something more than the child of a mere man ; and that his glory far surpassed the glory of all the inhabitants of this world.

In the *first* place ; God had caused his birth to be made known by wise and holy men, long before it happened. On a great many occasions too, God had comforted the pious when weighed down with affliction, by telling them of his coming into the world, by means of which mankind should be blessed and made partakers of salvation. Six months before the event, he brought about the birth of John, who was sent to prepare the way for Jesus ; that is, by instructing the generation of Jews then on the stage, and setting them a pious example, to bring them back to the piety of their fathers, thus rendering them favorably disposed to receive the doctrines of Jesus, and recognize him as the Savior of the world ; and in proof that John was sent as the forerunner and forteller of the approach of such a divine person, his birth was preceded and followed by several wonder-

ful events, which you will find spoken of, in the first chapter of Luke.

In the *second* place ; an angel also unexpectedly made his appearance to the mother of Jesus, the pious virgin Mary, and saluted her in the most friendly manner in the words : “ Hail, thou art highly favored, the Lord is with thee ; blessed art thou among women ;” and as she was very much disturbed by the appearance and address or salutation of the angel, he told her in the kindest manner, not to be afraid, and informed her that she should bear a son, who should be called Jesus ; that he should be a great, a divine person,—should be the son of God ; that God would one day, give him the authority of the highest king, and that he should not like David, reign merely upon earth and only for a few years, but that he should reign over all, and reign forever. Full of astonishment, she replied : ‘ How can this be, since I am unmarried ?’ But the angel calmed her by assuring her that God was almighty, and by his supreme power, would so arrange and accommodate all things, that she should have a son.

Think, dear youth, on these extraordinary decrees or predeterminations of God, respecting the child Jesus. How wonderful ! He must certainly have been a child of divine glory, and supremely esteemed and beloved of God ; for otherwise God would not have made such extraordinary preparations for his coming into the world,—would not have performed such wonders to bring him into the world, nor have employed his angels to make known the happening of this event.

In the *third* place ; it was an angel who first informed the shepherds, that the birth of Jesus had really taken place. This angel was also accompanied by a heavenly

host, who celebrated the event in songs of joy and praise, in which they uttered the words, "Glory to God in the highest, and on earth peace, good-will towards men." God caused all this to be done, as a new proof that Jesus was born to become the Savior and benefactor of the human race ; that he deserved the reverence, the worship of the angels, and consequently that he also surpassed them in glory.

Let the example of the angels, excite you also, to sing praise to Jesus, and give God thanks for his birth. How much reason you have to be thankful that he ever came into the world. You see how the pious shepherds acted in this respect. Having found Jesus in a manger at Bethlehem, they went away singing praise and giving glory to God, for all the things which they had seen and heard, (just as it had been told them,) and making known to all around, the wonderful things that had happened. Do as these good people did, and you also will find grace before God.

In the *fourth* place ; if we reflect attentively upon the history of the wise men's coming from the East to see him that was born king of the Jews, we shall here also be obliged to confess the hand of God every where apparent in making known the glory of the child Jesus, and miraculously protecting it from harm. He prepared a sign in the air, an appearance like a star, by which these learned men were led from a remote country, directly on to Jerusalem. He awaked in them an impulse to travel this journey ; and caused a second appearance of this star, which led them directly on to Bethlehem, preceding them until it came and stood over the place, where Jesus was. The warning in a dream, also, which they received, not to return to Herod at Jerusalem, came

from God, as well as the resolve, to follow this warning ; as in the words which Herod had spoken to them, they could have found many motives for giving him an account of the child Jesus.

In the *fifth* place ; when Jesus was forty days old, and was brought to the temple in order that the usual prayer might be made for and over him, that he might ever continue to be a pious child, doing what is pleasing to God, several extraordinary things took place, very much in favor of his exalted character.

Simeon, a pious and aged man, who had long been earnestly sighing after the coming of the Messiah, and by means of the internal encouragement of his heart, received a promise from God, that he should not die until he had seen him, felt a special impulse to go into the temple. As soon as ever his eyes caught sight of the child Jesus here, it was as if a voice within had said to him : “ This is the Messiah that has been promised to the world.” Full of reverence and joy, he took up the divine child, and clasping it in his arms, brake forth in thanksgiving and praise, saying : “ Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people ; mine eyes have seen the Savior of mankind, him, who is to be a light to lighten the heathen, and the glory of thy people Israel.” He gave the mother of Jesus also his blessing, and told her beforehand, respecting her son, that some would despise him, and thereby render themselves very unhappy ; and that others would honor him with heart-felt confidence, as the messenger of God, believe his words and obey his commandments, and thereby become very happy.

The aged and pious Anna also discovered in him at

once, the Savior and benefactor of the whole human family. She gave God praise for the arrival of the Savior in the world, and full of joy, told of the wonderful event to all who were expecting it, and thus strengthened their confidence in him, and their love and esteem for him.

Recollect, my dear youth, that the confessions of these pious and aged people, and the things they uttered in praise of Jesus, had their foundation in an extraordinary revelation of God, and were the results of an impulse which had been excited in their souls by God himself; and you will easily perceive, that they must have been in every respect true; and that Jesus was the Savior that had been promised by God, as to come into the world, to make mankind wise, comfort them, bless them, and lead them on to eternal happiness. Surely then, you ought to feel as they felt, and make similar confessions. I hope you will be inclined in your heart, to reflect and pray somewhat as follows:

“Jesus Christ is indeed the son of God. His glory is divine, and we are his property. The angels adore him; and pious men by the especial direction of heaven, pay him their worship. He came into the world as he himself tells us, to seek and to save that which was lost; to look up the sheep that had wandered off from his fold, into the wilderness, and bring them back again; to reform mankind, fill them with peace, and make them happy forever. And what pains he took to accomplish this work; how much did he condescend! He was born in poverty. His mother and he whom God chose to be his supposed father, were poor people, and in very humble circumstances. He was born in a stable, and laid in a manger. How very different the situation in which I was born; of

how much attention, how many conveniencies, and how much care which I received, was he altogether deprived !

‘ How much better I was attended
Than the Son of God could be,
When from heaven he descended,
And became a child like me !
Soft and easy was my cradle ;
Coarse and hard my Savior lay ;
For his birthplace was a stable,
And his softest bed was hay !’

And still I am a sinful child. O how grateful I ought to be to thee, blessed Jesus, that thou didst condescend to become a poor child, to save me from my sins !

Blessed Lord, I do indeed believe that thou wast sent by our Father in heaven, to teach us true wisdom, and make us good and happy. I do indeed believe that thou wast sent by God, out of the greatest love and benevolence to mankind ; and that by thy coming into the world, thou hast worked out for us, a great and eternal salvation. Thou art truly the son of God, full of divine glory and power. I will praise thee from my very youth. I will honor and love thee as my Lord and Savior, as long as I live. I will obey thee, and put confidence in thee, until death. Give me grace, kind and merciful Savior, to do according to these resolutions.”

SECTION III.

The persecution of Jesus when a child.

In the earliest years of his childhood, Jesus had a persecutor in Herod. This wicked king, being afraid, from what he had heard, that this innocent child would, at some future day, rule over the Jewish nation and drive him from his throne, sought to kill it; and employed all his cunning and power, to accomplish his cruel purpose. He even sent forth and slew all the children, at least all the male children, who were under two years of age, throughout Bethlehem and the region around it. He did not, however, succeed. You recollect that God took care of the child, and, warning Joseph and Mary of the evil that was intended against it, told them to arise secretly and flee into Egypt; so that the parents of Jesus were obliged to go into a foreign country, in order to secure him from danger.

Think here too, my young friends, how differently it has fared with you from what it did with Jesus, and from what it has with a great many other children. You have been exposed to no cruel Pharaohs or Herods. God has by his grace, made every thing go well with you. He has secured you from all such cruel men, as would seek your life. On the other hand, you have had kind and obliging people ready to take the greatest care of you, from your very infancy, to guard your life from danger, and your health from injury. You have grown up thus far, in perfect quietness and peace, and have never been obliged to flee for safety from the house of your parents. You

should think of this kindness of God towards you, with gratitude, and let his goodness excite you to become pious children; in order that when you die, you may, through what your Redeemer has done for you, be permitted to live with him in heaven, where there are a great many pious children, worshipping him all the time, and singing his praise. Think how much God has done for you, how well he has provided for you, what a precious home you have, and you will be inclined, I think, to say :

For life which thou hast given,
I thank thee, Lord of heaven,
And drop a grateful tear ;
Thy goodness, all decreeing,
From nothing drew my being,
And kindly brought me here.

My soul's exalted Lover
Was doomed on earth to suffer,
In childhood's tender age ;
First sleeping in a manger,
Then driven from home a stranger,
By Herod's cruel rage.

Thou hast for me provided,
And like a Father guided,
And blessed me evermore ;
Hast given me days of gladness,
With scarce an hour of sadness,
And every needed store.

Should e'er the tempest lower,
I'll trust thy guardian power,
And still thy goodness own,
Till, high on Zion's mountain,
I taste the crystal fountain,
Fast flowing from thy throne.

SECTION IV.

The youth of Jesus.

There are some circumstances connected with the youth of Jesus, which you ought to think of, and from which you may draw instruction. It early became evident that he had extraordinary gifts of mind, great wisdom, and strong desires of soul, after the word of God. When he was no more than twelve years of age, he took his seat in the school of the temple, among learned and experienced men, heard them with attention, and asked them questions respecting the most important doctrines of religion. Not only by his questions, but also by his answers, he obtained the high regard of the teachers, and all who were present. He asked his mother, who had been for some time looking for him, when she found him there, how she could have sought for him in any other place, since she must have supposed, that he would tarry no where with so much pleasure, as in the house of his heavenly Father. Here also, dear children and youth, take your Savior for an example, and form the following resolutions :

“ From my dear Savior, I will learn to go with pleasure to church and to school. I will apply myself, with all diligence to acquire useful knowledge, and particularly a true knowledge of the Christian religion. For this purpose, I will hold the Bible in the greatest esteem. I will never be guilty of quoting it in a light and trifling way, for the sake of jest, or drawing any expressions from it to use as by-words. On the other hand, I will

gladly listen to instruction respecting its doctrines, and read pious writings, and such other books as may be beneficial to me. I will always be attentive to instruction from my teachers. I will answer them with reflection and respect, and modestly ask them to explain to me what I do not sufficiently understand. If I do all this, then will my teachers, and all good people who hear this of me, love me and hold me in esteem; and God will grant me his blessing."

Jesus spent his youth in the house of his parents. To them he always showed the obedience of a pious child. He increased in true wisdom and virtue. His good conduct in this respect, his growth in wisdom and piety, obtained for him the grace of God, and the love of his parents, and other good people. He remained in the family of his father, even after he became of age, because the solitary life he was able to lead in the quiet of Nazareth, gave him just such an opportunity as he wanted, by means of daily intercourse with God in prayer, and constant, serious, holy contemplation, to prepare for the great business, which, as the teacher and Savior of men, he was soon to undertake and carry into execution. In the mean time, he also faithfully assisted his father in working at his trade, until, as the messenger of God, he began to teach and work miracles in public. In all these respects, Jesus is a good example for those children and youth, who would be loved, would grow up wise and happy, and go to heaven and live with him there at last.

H Y M N.

On the world's wild bosom growing,
Dear Redeemer, thee I find,
With religion's savor glowing,
And a spirit meek and kind.

In thy father's humble station,
Watching his approving eye ;
Mid the teachers of thy nation,
Listening to the sage reply.

And though dark thy way and gory,
Lovlier still and more divine,
On it brightened into glory,
Till th' immortal crown was thine.

Every stage of life adorning,
Growing too, may I be seen,
Fragrant as the summer-morning,
Lovely as the blooming green.

Grant me grace and wisdom ample,
Kind, obedient, meek and true,
E'er to follow thine example,
Till heaven open on my view.

SECTION V.

The baptism of Jesus.

Very important proof of the divine glory of Jesus, is furnished us, in the declining of John to baptize him, because he considered him as a perfectly righteous and holy man ; also in John's confession, that Jesus was far more exalted than he was himself, notwithstanding he had been endowed with so much dignity and power, by God. Strong proof of the divine glory of Jesus, is also furnished us, in the confession of John, in which, filled with the deepest reverence towards Jesus, he bore testi-

mony of him in public, as, "the Lamb of God which taketh away the sin of the world."

This was as if John had said : "As the sprinkling of the blood of a lamb, on the two side-posts, and on the upper door-post of the houses of the Israelites, saved them from the plague, on the dark and gloomy night, in which the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, to the first-born of the captive that was in the dungeon, and all the first-born of cattle ; so the sprinkling of the blood of Jesus, shall save from the plague of sin, all who trust in him, in that dreary night when the Lord goes forth to smite the sinful world. He is to procure the forgiveness of mankind, and their gracious acceptance with God. He has been sent by God, for the express purpose of enlightening the human race, sanctifying them, and rendering them happy, by suffering for them the greatest sorrows, and the most painful death."

If all the doubts you have respecting the divine glory of Jesus, are not now removed, they must be, as it seems to me, when you remember what took place, just after he was baptized ; for as he was coming up out of the water, the spirit of God descended upon him in the form of a dove, and alighted upon him, and God himself testified by a voice from heaven, that Jesus was his beloved son in whom he was well pleased. Can you hesitate then, dear youth, to receive Jesus Christ as your divine Savior, and always to serve him as such ? Methinks I hear you say :

"Blessed Jesus, thou art the beloved Son of God ; from my heart will I love and honor thee. For thy sake, I hope to obtain the forgiveness of all my sins, from God ; and, by thy assistance, to please my Father in heaven,

in all my youthful actions. I am indeed a highly favored child. I have enjoyed the great privilege, like the son of God, of being baptized. From his baptism, I learn, that the baptism which I have received is something holy. I will often, with reverence, gratitude, and love, call to mind, my baptismal covenant. I will say to myself: 'By means of baptism, I have been consecrated to be a child of God, and an heir of eternal life. O blessed Father in heaven, suffer me not to trifle away this, the greatest of blessings I can have upon earth, by my sins. Thou hast engaged to be my faithful Father and guide, from my youth upwards. O help me always to remain thy pious, thy good and obedient child.' "

SECTION VI.

The temptation of Jesus.

There are spirits which do not dwell in such bodies as we have, called angels, or devils. They are called angels if they are good, and devils if they are wicked.

Now one of these wicked spirits came to Jesus, while he was in the wilderness, to which he had been led by the Spirit of God, and tried to seduce him into various sins. To disturb his confidence in God, he tried to make him perform an unnecessary and untimely miracle, by changing stones into bread. To make him guilty of rashness, he challenged him to throw himself down from off the pinnacle of the temple. To bring him to deny

God, he was so shameless as to request the Savior to fall down and worship him. The devil, however, was defeated in all these, his wicked attempts. The Savior refused to listen to any of his proposals, until at last he went away, no doubt, in great sadness. Things turned out here with Jesus, just as the Bible says they always will with good people, who resist the devil; for the Bible says, that if we resist him, he will flee from us; and so the Savior found it.

My young friends, wherever you go, you will, as long as you live, meet with many enticements to sin. Your own hearts are wicked, and will be constantly leading you astray. You live too, in a world which is full of iniquity and sin. Besides, you will also be tempted to sin, by some of the wicked spirits, of which the Bible speaks. It is probable, indeed, that much of the evil in the world which is ascribed to these spirits or to Satan, their chief, does not originate with him or his followers. It is quite certain that Satan's power is often represented, as far greater than it really is. From the Bible, however, we know well enough, that he tempts men to sin, and does them all the mischief he can. Why God permits this, is a question we cannot fully answer. You will probably know more about it, when you become older and acquire more maturity of thought. Nor is it necessary that you should fully understand this subject. It is no great matter from what quarter the temptation comes. It is your business to resist all temptations to sin, whether they have their immediate origin in your own hearts, in your companions, or in evil spirits. As you would be happy, therefore, in this world and the next, you must learn to resist temptation as Christ did,—you must learn, at all times, and under all circumstances, to resist every

temptation to do any thing which you know or even fear to be wrong. Let me give you some directions upon this subject, which will be of great benefit to you, if you follow them.

1. Pray to God every day not to lead you, or suffer you to be led, into temptation. Entreat him always to preserve you from all that is evil, whether it come from your own heart, from the world around you, or from the wicked one, who, as the Bible says, "goes about seeking whom he may devour." So you are told to pray in the Lord's prayer, by Christ himself. Entreat him to enlighten your mind and make you wise, in order that you may know at once, what good and evil is; and to give you strength to overcome every besetment to sin.

2. Never presume to tempt God to leave you to do what is wicked by putting yourself in the way of danger, or keeping yourselves ignorant of it. The child who puts himself on purpose, in the way of danger, when there is no need of it, who, for example, runs upon ice which he knows is not strong enough to bear him, or climbs a tree, from which he can easily fall, or engages in any play, which may injure his health or his limbs,—such a child tempts God to leave him, to the effects of his own misconduct. The child who refuses to learn what good and evil is, when it is in his power to do so, who is inattentive to his teachers and the minister, and makes no efforts or but feeble ones, to ascertain what is right, tempts God to give him up to the effects of his own ignorance. Had Christ thrown himself down from the pinnacle of the temple, as the devil wanted him to do, he would have tempted his Father in heaven. If a child associates without any necessity, with bad playmates, he tempts God to leave him to be as bad as they are. Now the Bible de-

clares, and Christ has confirmed the declaration, that "Thou shalt not tempt the Lord thy God." To tempt God, therefore, is very wicked ; and he who tempts God, has no reason to think that God will hear him, or answer his prayers. On the other hand, there is great reason to fear that such persons will be left to fall into temptation and sin.

3. Boldly resist every temptation to sin, which you meet with. Be afraid to do what is wicked, never be afraid to do what is good. If you have wicked thoughts, put them out of your minds, and go to thinking what is right, repeating religious poetry, or portions of scripture, or your prayers. Above all things, 'If sinners entice you, do not consent.' If wicked youths try to make you do what is bad, never mind what they say ; disregard their ridicule, and get away from them, as soon as you can. Many a youth has been lost, because he had not courage enough to resist the ridicule of his wicked companions. Do you recollect how boldly Joseph resisted Potiphar's wife, when she tried to entice him into sin ? 'How can I do this great wickedness,' said he, 'and sin against God ;' and then he got away from her as soon as he could. Do you do so too, whenever you are tempted to sin by your wicked companions, or any other persons.

4. Remember how much it will grieve your parents, and all good people, to find out that you do what is wrong ; and how much they will rejoice, when they hear that you do what is right. Do you not love your parents, who are so kind to you, and do so much for you ? Can you bear to think of grieving them, by doing any thing, which, if they should find it out, would make them feel very sorry ?

5. Remember how much you will grieve your Savior

by doing what is wrong. The Savior had such love for you and the rest of mankind, that he came down from heaven and suffered and died, to save you all from your sins. You remember his cruel death. Now can you bear to think of grieving one, who has done and suffered so much for you? You will grieve him, if you do not firmly resist every temptation you meet with, just as he did, when he was tempted by the devil in the wilderness.

6. Remember that God always sees and knows every thing you think, do, or say, both in the day-time and in the night, at home and abroad. You cannot hide any thing from him; and when you die, you will have to answer to him for every thing you have done.

There was once a little girl, called Elizabeth, who was kept from sin, by remembering that God is every where, and knows all things. She had some playmates who were in the habit of using language which she had been told was very wicked. As she was with them one day in a garret, where there was not much light, they tried to bring her also to use wicked language, and told her that she should speak such words as they did. She replied, *I must not, for it is wicked.* But you shall, said they, for we are up in the garret; nobody will hear you. *No*, she said, *I must not, for God will hear me.* But you shall, they replied; it is all dark, there is no window, nobody can see you. *No*, she again replied, without any hesitation, *no, I must not, for God will see me.*

If you are always thus bold to resist every temptation to sin, you will soon find it becoming easier and easier to do what is good. Your wicked companions will soon cease to trouble you; and though you may not know that good spirits come and minister to your wants, as they did to those of Jesus, after he had been tried with

hunger, and beset with temptation in the wilderness ; yet you will feel that you have done right, and this will fill you with joy, and make you happy.

But if you do not,—if you give way to temptation!—O how I wish I had never given way to temptation ! I should have escaped from a great deal of sorrow. And I have known many persons beside me, who also gave way to temptation, and regretted it, when too late. What shall I say to you, my dear young friends, to show you the great danger of consenting even for once, to think what is sinful ! Let me lead you to the bank of yonder broad stream. How beautiful it is ! And do you hear the water roar down below us, and see how it foams and sends the spray up into the air ? No person can pass down those falls in the strongest boat that ever was, without being dashed to pieces. If a man in crossing the river ever finds himself drawn into the current, his only way of escape is to get out of it as soon as possible. If he gives himself up to the stream, he is certainly lost. And yet there was a young man who felt strong and skilful at the oar, and rashly ventured to sport a while with the danger. I stood watching him, trembling for his safety, and calling loudly to him, and begging him to desist from such rash conduct ; but the more I called, the hardier he became. For a long time, he ventured far and returned in safety. But there was a point from which, if he ventured beyond it, he could never return, though he knew not where it was. At length, having insensibly ventured farther than usual, he turned to make his escape, but found it too late. I saw him. His countenance became pale in an instant. His strong arm was unnerved at once. He shrieked for help, but

was hurried furiously away with the stream, and dashed to pieces among the rocks.

And just so it is with temptation. When a person feels its current drawing him away, it is high time for him to bestir himself. His only safety then, is in making immediate escape from the danger. If he dallies, relying upon his strength, venturing from time to time a little farther, he will soon, to his horror find, that he has ventured too far, and be driven down the stream and dashed to pieces, as thousands have been before him.

Thus Samson played with Delilah, until he became shorn of his locks ; and David indulged his eyes, until he became an adulterer and a murderer ; and Judas cherished the love of getting money, until, for thirty pieces of silver, he betrayed the Son of God to his enemies.

Do then, my dear youth, take warning in season. Your only safety consists in stemming the current, whenever you find it drawing you downwards,—in escaping from it for your life, just as Lot did, from the kindling flames of Sodom and Gomorrah.

II. REFLECTIONS ON JESUS' DOCTRINES.

SECTION VII.

Introductory Remarks.

When, my young friends, you become truly acquainted with the doctrines of Jesus, and see how good and ex-

cellent they are, you will certainly approve of them, as well as delight to follow them, and will look upon their author, our Savior, as to the highest degree worthy of your love. All his doctrines, or, in other words, the religious truths which he taught, are divine ; that is, they are in all respects agreeable to the feelings, the will of God. They are all of a beneficial tendency, adapted to bring us to God, and expressly designed to make men wise and happy, both for time and for eternity. I will make you acquainted with those of them in particular, which are of especial importance to you in the period of youth ; with a clear and thorough knowledge of which indeed it is impossible for you safely to dispense ; and I hope you will be persuaded to give your attention to them, and treasure them up in your hearts. If you do so, every thing will certainly go well with you, both in this world and after death.

SECTION VIII.

Christ's Sermon on the Mount.

After Jesus had made choice of disciples to be with him, accompany him on his journeys, and, from him, prepare to become teachers of mankind, he ascended a high hill or a mountain, and from it addressed to them, and others who were with them, a discourse full of the most excellent instruction. This discourse is

usually called, *Christ's Sermon on the Mount*. The following are some of the things which he taught on this occasion, which, in order that you may better understand them, I shall give to you in varied language.

“Blessed are those who in deep humility, feel and confess themselves destitute of a knowledge of divine good, and genuine piety, while they earnestly desire and strive to obtain them, and become rich in them; for such persons shall become wise, pious and happy.—Blessed are those who bear the sorrows of this life, with patience; for they shall be comforted.—Blessed are those who do not permit themselves to be excited to anger, by the abuses of wicked men; for they shall always live in tranquillity, and enjoy their temporal favors and blessings, in great security.—Blessed are those who really hunger and thirst after every thing that is right and well pleasing in the sight of God,—who have earnest desires to know the truth, and become truly holy; for their wants shall be supplied, their desires shall be satisfied.—Blessed are the merciful; for God will show mercy to them again in return.—Blessed are those who permit no wicked thoughts, no sinful desires, to reign within them,—who put down every evil thing that arises in their minds, and preserve their hearts pure and holy; for both in this life and that which is to come, they shall have the closest heart-felt union with the perfectly holy God; they shall share more and more in his grace, and shall finally obtain eternal happiness.—Blessed are those who love peace and harmony, and strive to promote them; for God will love such persons as his children, and bless them with peculiar favors.—Blessed are those who are persecuted and ill treated, because they do what is good; for they shall certainly enjoy the grace of God, and at last obtain eter-

nal happiness.—Blessed are you when men revile you, persecute you, and say all manner of evil against you, merely because you are my friends and followers. Rejoice then and be exceedingly glad ; for there is a great reward laid up for you in heaven. In this case you are treated as prophets and other good men have been before you.”

What noble, what useful doctrines ! If every member of every family observed them, what happy families we should have ! There would then be no quarrelling in them. Brothers and sisters would all love one another. And this world too would soon be changed. Haughtiness and murmuring and revengefulness would every where cease from among men, swords be beat into plough-shares, spears into pruning hooks, and the fierce looking, bloody warrior, return from the field of battle, to sit down in peace and happiness under his own vine and fig-tree. The earth would then be full of hungering and thirsting after righteousness. Purity, and calmness, and benevolence, and love, would universally prevail.

Let me ask you, my dear youth, whether you live in such a peaceable and happy family. There are indeed but few such to be found. But there are a few. It has been my lot to meet with here and there one, in my intercourse with the world. They were usually retired from the noise and bustle of life ; and yet the stranger was kindly received and entertained, whenever he knocked for admittance. Their abodes seemed hallowed. There was the sweet voice, the honest tone, the fraternal salutation, and the benevolent look. And then the morning and evening prayer and praise ascended to God ; and if sorrow pressed upon a single heart, it was mutually

shared; and it was borne with holy resignation to the will of heaven. Happy, happy families! While reckoned of their number, I have almost forgotten my mortality, and fancied myself in the family of heaven,—at least, I have said to myself, would to God, it were my lot to live and die, far removed from all the turmoils of public activity, among a few such celestial spirits. Methinks life would be divested of half its sorrows, and death itself prove a gentle passage to the tomb.

But alas! with many families it is widely different. They bear but little resemblance to a family of paradise. They are full of bickerings, cross words, unkind looks, and almost every thing that is bad. Is it your lot, to live in such a family? Then ask yourselves, how far you have hitherto been the cause of its unhappiness. Have you striven after the blessings pronounced by Jesus, of which you have just been reading?

Have you always showed yourselves *peacemakers*, when with other children and youth, with your brothers and sisters, with the domestics, or with any other persons in your father's family? Have you always carefully avoided all bitterness and contention? When any one has done to you, what you did not like, or injured you in any way, have you not become angry, and tried at once to injure him in return? Have you in such cases, always carefully remained silent, or, instead of revenging yourselves, gone and given a true account of the wrong you had received, to your parents and teachers, in order that the person who had injured you, might be prevented from injuring you again, or be reformed?

Have you always showed yourselves *merciful*, when you had an opportunity to do so? Of the money which you have received of your parents and friends, have you

let poor children, or sick people, or the poor heathen, have a part? When you have seen other youths hungry and without victuals, have you readily shared with them any food that you possessed? Have you never joined in ridiculing or trying to injure any playmate or little child, when you have found others doing so? Is it certain,—would your companions now tell me,—that you do not belong to the number of those wicked young persons, who delight in cruelty?

Are you always *pure in heart*? For you are not even to think what is wrong. You are to have no other thoughts or desires than God himself permits. Have you no others? Is your heart thus pure? Do you allow wicked thoughts to remain within you, or do you put them out of your minds, as soon as they arise, and go at once to thinking of something that is good? Have you never seen any school-mate or brother or sister, that had something which you longed for very much, and, full of envy, tried to get away? Have you never been guilty of contriving mischief against any one?

Happy will it be for you, if your heart and conduct, are, and continue to remain, until death, as pure as Jesus requires. You may be ridiculed and pointed at as a young saint, but all good people will love you, and the almighty God will be your Father and friend, not only in this life, but in that which is to come. Jesus Christ was abused for being good. You ought surely not to murmur, if you fare as well as your Savior.

SECTION IX.

Christ's Sermon on the Mount, continued.

There are some other things taught in Christ's Sermon on the Mount, which are of particular importance to the young, and to which I must also call your attention.

"Men," says he, "do not light a candle, to place it under a bed or a measure, but to put it in a candle-stick, and set it where it can fill a room or a house, with light. And thus, if you have any light, you must let it so shine that others may see it, and receive light from it."

The meaning of the Savior in these words, is very easy to be understood. We are not indeed to make a display of our piety. This would be certain proof that we do not possess much. But, on the other hand, we are not to keep our piety concealed. If good, we are to show it in our lives and actions, in order that others, encouraged by our example, may also become good, and be brought to give praise and glory to God. Your real character must shine forth, in all you say and do. In the presence of your parents, teachers, brothers, sisters, and, in short, all with whom you associate, you must let it always be seen by your conduct, that you are a good and pious child.

You know that the third commandment forbids our swearing and using the name of God, in a disrespectful manner. Now Jesus Christ forbids the same thing. 'Swear not at all,' says he. 'Affirm or strengthen what you say, by simply saying, yes, or no.' "Let your communication be yea, yea, nay, nay."

Attend diligently to this commandment. Strive to know what is true and upright, and then speak it; and depend upon it, your simple *yes* or *no*, will be believed sooner than the greatest oaths, of those children who love to tell lies. No body is so much despised in this world as liars; and besides, most awful punishments are threatened against them in the Bible.

According to our Savior's command, also, whenever you give any thing to the poor, you must be careful not to do it for the sake of boasting of it, or of getting praise; but because it is the will, the command of God your heavenly Father, that you should be kind and benevolent. Recollect that your heavenly Father, always sees and knows what you do, even though nobody else does; that he never forgets any of his children, or their works; and that he will certainly reward all who obey his will.

And think, how happy it will make you feel in the great day of judgment, when you stand before him, with all who have ever lived, to hear him mention your name with praise,—to hear him say: “Well done, good and faithful servant.” That praise will not be given to those who ought not to receive it, and it will be worth more than all the praise you can ever obtain from the world.

To all these doctrines, these commands, of the Savior, I hope you will carefully attend,—committing them to memory, impressing them upon your hearts, and practising them in your lives. If you do so, you will become good and happy, and bless the Lord that he ever gave you pious parents and friends, and taught you his will. If you do not, every thing will go bad with you in the end, and you will wish that you had been born among the heathen. I am very much afraid that this is what many young persons and children do not think of. I am

quite sure that there are many grown persons who know the will of God, and yet do it not ; and I am afraid that there are many sabbath-school children, who can repeat a great deal of the Bible, and yet do not try to practise a word of it,—who attend the sabbath-school, hear the scripture explained, and understand it, and yet go right away and do just what it has forbidden. Indeed, I have seen children of this character. At sabbath-school, they could repeat all the 139th Psalm, which speaks about God's being every where present, in heaven, earth, and hell ; and yet at home or among their playmates, they acted just as though God never saw them, and knew nothing about them. At sabbath-school they could hear the teacher explain the words : “ My son, if sinners entice thee, consent thou not ;” but as soon as they had left it, they would yield to the solicitations of some wicked playmate to go away and play on the sabbath-day, or to swear and use the name of God in a very irreverent and wicked manner. At sabbath-school they could repeat the fifth commandment by heart, and give a good account of the three first verses of the 6th chapter of Ephesians ; but at home they treated their parents with great disrespect, and were very disobedient and wicked children. Such children are making their hearts worse and worse, and I am afraid they will come to some dreadful end, and perhaps die at last on the gallows ; for in a little while they get tired of going to sabbath-school, and neglect it all together. They try also to keep away from all places of instruction. They prefer to do their own wills. They at length run away from their guardians or parents. Then they have their full gratification in sin. But, poor youth ! sin bites in the end like a serpent, and stings like an adder. Death at length overtakes them, and if they are not led away

by some human arm to die on the scaffold, they feel that they are about to be hurried away to the great scaffold of the eternal Judge, and on it, to be subjected to all the pains of eternal death. And go then they must, for repentance is too late. God will hear them, will be gracious and merciful to them no more.

H Y M N.

Let no foul passion ever rise,
Nor dare to lie and swear ;
For God, tho' far above the skies,
Can see you every where.

' Let love through all your actions run,
And every word be mild ;
As did the blessed virgin's Son,
When like thyself a child.'

Before your friends and playmates dear,
Be gentle and divine ;
And let it evermore appear,
That Jesus Christ is thine.

If thus you do, where'er you go,
Encircled in his love
You'll find yourself, while here below,
And live with him above.

SECTION X.

Prayer.

Among the other duties, my young friends, which you have to perform, if you would become pious and happy,

is that of prayer. Of this you have doubtless already been told, by those who love you. By thinking much on God, and conversing with him often in prayer, you will certainly always preserve a love and respect for him in your hearts. Prayer will make you strong to resist all enticements to sin,—every temptation. It will bring you to look upon the various follies and pleasures of youth with increasing dislike, and in the end, to regard them with utter aversion. It will raise your eyes above this world, and fix them on the brighter one which lies beyond the grave. If you pray with a right spirit, you will find God gracious to you, not only in your youth, but at every future period of your life, and as long as you continue to exist.

Of all this I think you cannot fail to be fully persuaded, if you call to mind the many instances recorded in the Bible, of persons having received great favors from God, in answer to their prayers; and especially when you come to be better acquainted with the zeal of Jesus in this respect; for Jesus, as I shall hereafter tell you, often prayed; sometimes all night long; and generally in the most solitary places.

“ Cold mountains and the midnight air,
Witnessed the fervor of his prayer.”

And what strength and comfort he derived from this exercise! What joy it imparted to his soul! And then he has told us all about the manner in which we are to pray. How kind, how very kind, the Savior has shown himself, in what he has done for us in only this one respect;—in setting us such an example, in exhorting us with such earnestness to pray, and in telling us how to perform this duty, if we would truly please our heaven-

ly Father, and be heard and answered by him ! For how miserable would be the condition of that little child which should find itself without any father or friend to go to, in the midst of a thick wood, in a dark night ; and how much more miserable would our condition be in this world, without a God to go to, or without knowing how to pray !

Taking the directions of Jesus, then, for your guide,—do not imitate the hypocrites. They prayed only for the sake of being seen of men, and this was all they gained by their prayers. When you wish to pray, go into your chamber, or some other secret place, and there pray to God in silence, and all alone. He is present there with you in your solitude. He sees your heart. He listens to your sighs ; and be assured he will make it evident that he heard your prayers, though unheard by men.

Do not let your prayers consist of mere chattering, of vain repetitions, or of words and phrases which you can not understand. Men pray thus who are ignorant of God, as the prophets of Baal did, before Elijah. They imagine that God will hear them so much the sooner for often repeating what they say, or using a great number of words. Do not imitate them. Carefully avoid all such conceits. See to it, whenever you pray, that you understand what you say, and pray in your mind ; and if in reading a prayer or in repeating one which you have learned by heart, you find any thing obscure or unintelligible, ask somebody wiser, to explain it to you.

Gaze not around you while you are praying, suffer not your thoughts to be in pursuit of any thing else, and do not run over your prayers in thoughtless haste, as little children are apt to do. All this is very improper and indeed very wicked, in Christian youths.

You must not only understand your prayers and attend to them, but you must pray from the heart, that is, according to the feelings and wishes of your heart, speaking the truth before God, just as you would do, if you were conversing with your dear parents and friends. Jesus has given you an example, from which you may learn with what simplicity and deep sincerity, you ought to converse with God ; as well as the reasons why you should pray to him in particular. You have known this prayer called the *Lord's prayer*, by heart, almost from your infancy. I will give it to you with some explanation :

“ Father of all men, who art exalted over all, let thy glorious attributes be made truly known to every one, and be praised with the deepest reverence, both in words and works. O grant, blessed God, that thy kingdom,—the kingdom of truth, virtue, and happiness,—may be continually extended. Help me also to yield a willing and heartfelt obedience to thy laws ; and as thy will is done in heaven, so let it also be done on earth. O Lord, I am thine ; do with me at all times and under all circumstances, as it seems good in thy sight. Give us this day, whatever is needful to our preservation and real happiness in this world. Forgive us the sins which we have committed against thee, as we forgive every one, whatever offence he has committed against us. Suffer us not to fall into evil and meet with temptation to sin. Stand by us, when we do. Save us from every thing that is wicked and injurious to our true welfare ; for thou art our supreme Lord, and from thee comes whatever good thing we stand in need of. To thee we owe eternal praise and thanksgiving ! *Amen*. I have filial confidence in thee, that thou wilt hear this prayer.”

In order that your prayer be agreeable to God and ob-

tain his hearing, you must pray in the name of Jesus ; that is, you must pray according to the directions of Jesus, with a humble and upright heart, and feeling confident that God, for the sake of Jesus Christ, will hear your prayer and answer it at the best time and in the best manner. You must also have a spirit of forgiveness. You must not even think that God will hear you, answer your prayers, and forgive your sins, if you cannot and do not sincerely forgive others all the injuries they have done you.

And besides, your prayers and your actions must agree together. When you pray to God for any particular favors, you must show by your actions that you really want them. If you pray for the conversion of a brother or a sister, you must act towards them as though you wished for their conversion. This agreement of your actions and your prayers, is the only proof you can give of your sincerity. And you must pray continually ; not that you are to be always on your knees, making petitions to God ; but that you must be habitual in the performance of this duty, ever thirst after holiness, and always have that spirit within you, without which no one can expect God to hear him.

Think of what has now been told you, and go with confidence to your Savior. He has often exhorted us to pray to God through him, and told us to put confidence in him. If you always pray according to his directions,—with as pious and humble a heart as he prayed,—you may be assured, that God will hear your prayer at the right time, and grant you whatever it is good for you to have. Upon this subject there is no need of doubts, for Jesus has expressly declared, that he who asks shall re-

ceive ; and to remove all fear in this respect, he has added a plain illustration.

“ A good father,” says he, “ when asked by a son for bread, will not give him instead thereof, a stone or a poisonous serpent.” Did either of your parents, my child, ever serve you so ? Whenever you ask them for any thing, do you not feel perfectly confident that they will let you have it, if they think proper ? “ God is the best of fathers, our heavenly Father,” adds the Savior in meaning ; “ and how much more readily will he give good things to those who ask him for them.”

And if, my child, you always go to God in prayer, feeling that he is the kindest of fathers, and putting confidence in his wisdom and goodness, you will always have a source of happiness, of which no one can deprive you,—a friend to guide you, whose feelings no one can alienate from you. Your parents and all your earthly friends may be taken from you ; or, by some means or other, they may be brought to dislike you. But nothing of all this can ever happen with respect to God. He remains eternally the same. He loves those who love him, and it is impossible for him ever to cease to love them.

With such a friend on your side you have nothing to fear. Should wicked men take away your life, it would only hasten your journey a little through this world, and bring you sooner home to your God. With such feelings, even though orphans in the world, you will always be able, rejoicingly, to unite with the Psalmist in saying :

“ The Lord is my shepherd, I shall not want.”

“ The Lord my shepherd is,
I shall be well supplied ;

Since he is mine, and I am his,
What can I want beside ?

He leads me to the place,
Where heavenly pasture grows,
Where living waters gently pass,
And full salvation flows."

SECTION XI.

Of the law of reward.

I suppose the most of you, my dear readers, to be still young ; but you have lived long enough to see how people generally act towards each other, when left to themselves. Perhaps even now, should your sister strike you, you would begin to think at once of striking her. At least when one playmate finds himself injured by another, he most usually sets about revenge. And when one child sees another in difficulty, how often, instead of trying to help him, he seems to rejoice over his misfortune !

As with children and youth, so with older people. If one neighbor receives injury from another, he begins in ordinary cases, to think at once of revenge, especially if there be a little obstinacy in the way ; while there are thousands in the world, who never think of assisting those who are needy and distressed, unless they hope to receive some favor in return.

Our Savior was well acquainted with this trait of hu-

man nature. "With what measure ye mete," says he, "it shall be measured to you again." That is, whatever you do to others, you must expect them to do to you in return.

These words of our Savior, however, mean more than this. They also mean that God himself will invariably reward us according to our works. He *has resolved*, that with what measure we mete, it shall be measured to us again. If we show ourselves kind, and full of good feeling towards others, we shall find them kind and full of good feeling towards us. If we assist the miserable, we shall find them, and multitudes of others, if they can do it, ready to assist us, whenever we stand in need of it. We shall have the gratification of seeing even our enemies become our friends, or cease to oppose us. At least it is certain, that God will approve of what we do, and bless us with his favor.

If, on the other hand, we show ourselves unkind,—if we are treacherous and hard and unmerciful towards our associates, we shall find them treacherous and hard and unmerciful towards us in return. At least it is certain we shall not escape punishment, for God never suffers the guilty to escape. It may not come upon us at the very moment in which we do what is wicked, but depend upon it, it will ultimately come. This is evident from many examples of this kind, to be found in the Bible.

The case of Joseph's brethren is exactly to the purpose. You recollect, perhaps, the history. They had torn him, whom they ought to have protected and defended, away from his father's house, and, in spite of his bitter grief, the deep anguish of his soul, and his earnest entreaties, sold him as a slave to a company of Ishmael-

ites ; but they were punished for their conduct. They had cruelly put him to anguish, and they were afterwards put to anguish in their turn. Standing before the very person whom they had so much abused, they sighed, and in their anguish, said among themselves : " We are verily guilty concerning our brother."

And in the case of Haman, too, who hated Mordecai, because he received more honor from the king, than he himself, and therefore sought to bring him to the gallows, and to destroy all the Jewish nation to which he belonged. He was brought to the gallows himself, and died in the same way in which he intended Mordecai to die.

And then those wicked people, who, in order to gratify their hatred and destroy Daniel, contrived to get him cast into the lions' den ; how dreadfully and yet how justly they were punished ! They were thrown into that very den, into which Daniel had been cast, and were torn in pieces.

And there are a great many such instances to be met with in common life. It is often the case, that the children of rich and distinguished parents, strike the children of poor, but good parents, and treat them with ridicule and contempt. They feel perhaps too good to play with them, sit upon the same seat, or even go to the same school. In a few years, however, both grow up, and a great change takes place in their condition. God in his providence makes the rich parents and their children poor, and the others rich. The first are turned out of house, and deprived in one night of all they have, by fire ; or they meet with great calamities in the course of their business, which defeat all their plans ; or in the midst of abundant wealth, they become idle, and careless, and vicious, and thus lose all they have. The oth-

ers prosper far more than they expected ; every thing favors them ; their fields yield great crops ; or their trade flourishes ; and in the end, they find themselves and their descendants, rich ; and under such circumstances, it is not uncommon to see those children or men, slighted and ridiculed and treated with contempt, by the very persons whom they once treated with contempt themselves.

Many a child too, who has filled the hearts of his parents with deep sorrow, has found his own heart, in some way or other, filled with deep sorrow in return, when he has grown up. Often have men, when brought into great calamities, thrown into prison, bound in chains, or led away to die on the scaffold, been heard to cry out, that their sufferings and punishment were just what they deserved for the unkind manner in which they had treated their parents. “ O, had I obeyed my parents, I should never have come to this. How much my poor mother suffered on my account. I was the means of hastening her death ; and now I am reaping the reward of my doings.”

Depend upon it, Jesus knew what he meant, when he said : “ With what measure ye mete, it shall be measured to you again ;” or as he has more forcibly expressed the same thought in another place : “ He that taketh the sword, shall perish by the sword.” If you ever read *history* much, and with an observing mind, you will find it *full* of illustrations of this truth. In the book of eternity, in particular, when unfolded to view, you will read its fulfilment in most conspicuous characters, on every page.

Let this then be your daily prayer : “ Guide me, O blessed God, by thy Holy Spirit, and leave me not to cause my parents and teachers any sorrow. Never suffer

me even to think of injuring any one. O deliver me from that misery and deep anguish of heart, which wicked doers will certainly experience, at least in the world to come."

In this connexion, my young readers, you should also reflect upon what the Savior has said about our judging others. "Judge not," says he, "that ye be not judged. Condemn not, and ye shall not be condemned."

You sin against this rule, or you break it, if you are in the habit of thinking and speaking the worst things about your fellow creatures; if, instead of speaking good about others, and dealing kindly with their faults, or making suitable apologies for them, you look only at their faults, trying to make them greater than they really are, and spreading them all around you, while perhaps you rejoice over them, and treat them with ridicule. Great, indeed, is your crime, in this respect, if you wantonly invent lies about others, and feign what is wicked. Guard yourselves against this hateful practice, and particularly against the weakness so common to youth, of treating the faults of others with ridicule. Look to your own defects. Are you sure, that you are not worse than those whom you abuse? Endeavor to ascertain your own characters. How very foolish for you to have acuteness enough to discover a trifling error in the conduct of others, and yet be unable to detect the most frightful errors in yourselves! 'It is,' says the Savior, 'as if you should discover a man, with a little mote or splinter in his eye, and should think of nothing else but drawing it out, while you had a beam, a far more dangerous wound, in your own eye, and would not be informed of it.'

Be assured, that if you see how full of error and sin, you are yourselves, and how much kindness and forbear-

ance you need from your friends and all good people, you will think far less of the faults, the wickedness of others. On the other hand, you will always have kindness and love in your heart towards them, even when they are very bad ; and with such feelings you will not be very apt to calumniate them or judge them with severity. The language of your heart will rather be :

Help, Jesus, help me e'er to love my neighbor,
To kindly share in all his pain and labor,
And hold his name in estimation duly,
As mine, most truly.

O guard me, lest I judge his faults severely ;
Let me not fail to hide them most sincerely,
Nor, when he falls, tho' standing, thence in sorrow,
Due care to borrow.

SECTION XII.

Seek first the kingdom of heaven.

If we were to live only in this world, and, at death, cease to exist forever, then it would be wise to attend chiefly to the things of time, and treat religion and eternity, at best, merely as pleasing dreams. Since, however, it is certain that we are to live beyond the grave, and live there forever, and that too, in a state of happiness or misery, every one who reflects upon the subject, must see it to be very foolish to neglect religion and eternal things, and feel himself called upon by the voice of wisdom her-

self, to attend in the very first place, to the concerns of the soul.

As we should expect then, Jesus exhorts us to seek first the kingdom of heaven, or the kingdom of God. The same thing he does frequently in different ways, sometimes telling us to set our affections on things above ; at others, to lay up our treasures in heaven. As if he said :

“ Let it be the object of all your efforts to live for God, —to live such a life of wisdom and piety, as shall through my grace, gain you admittance, when you die, into the kingdom of heaven. For this purpose, fear God and keep his commandments. Learn not those things which relate alone to this world, which are adapted merely to make you happy in this life ; but seek that wisdom which will make you happy for eternity. To do this is not only to make yourselves acquainted with the divine will, but to practise it, keeping your eyes all the time upon the world above, and living alone for God.” I might present various motives to induce you to obey the injunction of the Savior, to seek first the kingdom of God, in addition to the fact, that they are the words of the Savior himself.

Remember that this world, and every thing it contains is passing away ; that thieves and robbers, and time and misfortune, stand ready to deprive us of all our earthly possessions ; that your parents and friends will soon be taken away from you ; that you yourselves may be obliged to endure sickness and distress for years ; that cries of grief and groans and tales of woe, attend us at every stage of our course through this world.

On the other hand, remember, that he who does the will of God, shall nevertheless, be sustained in all his

trials, be reconciled to the will of God, feeling that he does all things right, be always to a greater or less degree happy, and, after death, be put in possession of riches, in a region, where there are no thieves to steal, and where neither moth nor rust will corrupt. It is indeed very painful to die. And yet a great many men as well as youth and children have longed to go to heaven and be with Jesus, where there is no sin and no sorrow. And if you fear God, when your end draws near, you will probably wish to die and go there too. And will you not seek this kingdom?

Suppose a vessel should come to us from a great distance, and tell us, that a new and wonderful island had been discovered; that in beauty of landscape and healthfulness of climate, it far surpassed every thing that had hitherto been seen in the world; that there was no winter there, nor autumn, but one eternal spring; that there was no sickness or sorrow or death, ever heard of, in all the region; that its inhabitants were immortal, and full of kindness and love, and ever laboring to do good to each other; that peace and happiness forever dwelt in every bosom, and ruled over the whole; that moreover the inhabitant of the world, whatever his character and from whatever part he came, provided he left every thing behind, should be admitted into this island and made partaker of all its happiness: Would you not long to become one of its inhabitants and secure its promised blessings, its immortal joys? Would you not be willing to submit to conditions somewhat severe, in order to obtain them? Would you not be very anxious to embark for it at once, lest you should die before you got there? O, methinks we should every one of us part immediately with all we have, and embark for this island. We certainly

should not suffer ourselves to be hindered by any thing. We should hasten away with all the speed imaginable, from this world of sin and sorrow and death, and as soon as possible, secure the blessings offered.

There is indeed no such island in this world ; but beyond the grave there is a region which far surpasses it. There is no sighing or sorrow or death there, nor winter, nor autumn, nor even night. It is full of beauty, and happiness. There is to be found there the river of the water of life, and trees bearing twelve kinds of fruit. It is full of green fields. There is not a thief, or liar, or swearer, or adulterer, or any other vile person, to be found there. All its inhabitants are good. They are in every respect lovely. They are continually praising the Redeemer. They are happier than it is possible for us even to think. And among them, too, we shall find some of our own dear friends who are dead,—a dear mother, or brother, or sister, for whom we have often wept.

Now when Christ tells us to seek first the kingdom of heaven, he means that we shall so live and act, that when we come to die, we may be admitted into this happy region. He came down to die for us and help us to get there. The only condition he imposes upon us, is, that we shall give all up to him, and love him and serve him in this world ; while at the same time, he assures us, that if we do so, it shall be far better for us even in this life. Will you not then, dear youth, seek first the kingdom of God, and be happy while you live, and forever after death ?

But remember you can never enter heaven, if you are not made good and holy through Jesus Christ, and do not give up every thing for his sake. If you disobey your parents, and quarrel with your playmates, and break the sabbath, and lie, and cheat, and swear, and steal, and

love this world better than you do Jesus, you must be forever shut out of this glorious region. For all such persons, there is a dreadful place prepared, full of darkness and misery and everlasting death.

Think of this, and going away alone, pray God, for the sake of Jesus Christ, to forgive your sins and prepare you to enter his glorious kingdom. He will certainly hear you and answer your prayers, if you pray to him from your heart.

SECTION XIII.

Caution against deception.

You are still young, and inexperienced in the artifices and tricks of false men ; but this world, being full of sin, is also full of deceit,—full of men, who hesitate not, when their own interest seems to require it, to deceive their fellow creatures.

Depend upon it, they may also, with the greatest ease, deceive you, and thereby lead you into sin. They may try to make you believe that it is not wicked to swear, or that it is lawful to disobey one's parents, or that the sabbath-day may be broken, or that the way to heaven is not so difficult as the Bible tells us it is,—that there is far less danger of going to hell than we have supposed ; and, in short, that there is not a word said about everlasting punishment in all the Bible ; and they may at the same time do this with such an appearance of piety, as to

induce you to believe what is not true, and to practise what God himself has forbidden.

Now it is necessary for you to be particularly upon your guard against all religious deceivers. You must follow the rule which Jesus has laid down to direct us in this respect. 'See to it that you do not suffer yourselves to be blinded by the appearance of piety.' There is many a person who pretends to be very good, but who has a heart full of wickedness. Externally, he resembles a sheep, but internally, he is a wolf,—a ravenous beast of prey.

If you have ever read the Pilgrim's Progress, you will probably remember what is said in it, about a man called Flatterer, who led Christian and Hopeful out of their way, and got them entangled in a net. He was just such a man. He seemed to be good and pious, but he spake flattering words, and his heart was full of wickedness and deceit.

Now to guard against such deceptions, you must always look at a man's conversation and actions, and look at them until you really know his character. He may put on the appearance of a good man for a little while ; but his real nature will at last break out, and you will see clearly what he is. For can you not with certainty always tell a tree by its fruit ? If the tree is good, is not its fruit good ? If the tree is bad, is not its fruit bad ? Does not the apple-tree always produce apples, and the fig-tree, figs ?

Now it is just so with men. By making yourselves acquainted with a man's conversation and actions, you will in the end certainly ascertain what kind of disposition and feelings he has ; or in other words, what kind of a man he is. Are a man's works good, then he is a good man, however unwilling people may be to admit it. Are

his works bad, then he himself is also bad, however pious he may pretend to be; and you cannot rely upon what such a man tells you, respecting religion. You must beware of him as a false prophet.

And here let me warn you also, to avoid all dissimulation. Never be guilty, as children and youth often are, of acting the hypocrite, before the eyes of your parents and teachers, and seeming to be very obedient; while behind their backs you ridicule them, with all their good advice, and are guilty of a hundred mischievous and wicked tricks.

Of what use would your hypocrisy be to you? It would probably all be found out in this world; and good people would treat you as a deceiver. But if it were not, God, who sees every thing, would see all your wicked actions. You would not be one of his beloved children; and you would be punished for your dissimulation, if not in this world, at least in that which is to come. When, after death, you drew near, longing to be admitted into heaven, he would say to you, 'Depart from me, thou deceiver, thou hypocrite; I have never recognized thee as my child.'

There is no dissimulation in heaven. The saints and angels in that region, never try to deceive each other or God; and this is one thing that makes heaven so happy a place.

Be very careful, therefore, to form an acquaintance with your own heart; to attend closely to all you feel, do, and say, and see whether you are perfectly honest in every thing, as you are required to be, by the word of God. If this is the case with you, as I hope, then you are in reality a pious child. Make the prayer of David yours, and use it often. "Search me, O God, and know

my heart ; try me and know my thoughts ; and see if there be any wicked way in me, and lead me in the way everlasting."

Come, thou All-seeing, come and try this heart ;
Unveil the sins that lurk in every part ;
Help me their darkest caverns to unseal,
And, what I am before thee, know and feel.
O leave me not to tread death's fearful way,
But check my wandering feet, whene'er they stray,
And kindly lead me to the realms of day.

SECTION XIV.

Of trusting in Providence.

In youth, for the most part, we are free from anxieties and cares. We are then under the guardianship of parents and friends, and receive food and clothing and every thing else we need, from their hands.

Even in youth, however, there are some who experience anxiety and care, and perhaps are left orphans, to buffet the world alone. If this be not the case with us in youth, it unquestionably will be, to a greater or less extent, in maturer age. We shall find ourselves, like others, full of troublesome thoughts respecting the present and future, when we have to provide for ourselves, and feel our perplexities increasing upon us, with our years.

If, my young friend, you ever live to see this period, and feel a weight of anxieties and cares pressing upon

you and filling you with sadness and gloom, go to the Bible, and you will find enough there to comfort and support you. Think especially of what the Savior has told us ; ' To take no anxious thought about what we shall eat, drink, or wear.' Say to yourself : " God has given me life, and he will certainly also give me every thing that is necessary for its support. He has created my body, and he will not refuse to feed and clothe it."

Come, take a walk with me out into the fields, on this beautiful morning. Do you hear the birds? How sweetly they sing! That is a robin with his mournful strain ; and that is the little wren, whose body swells with every effort ; and hark ! from the distant wood, I hear the warbling of the thrush. Now think of all this. Look upon the fowls of the air, and consider them well. They neither sow nor reap, nor gather fruit and grain into barns, as men do ; and yet they are all well provided for, and quite happy. Our heavenly Father feeds them.

And then, these flowers, how beautiful they are ! This is the iris, and this the lily, and this the rose. Each has colors and charms of its own ; but all are most delicately tinged, most delightfully clothed. Solomon in his most costly robes was never arrayed like one of these flowers. And yet they toil not, neither do they spin. They grow up without labor, wild in the fields. God makes them grow, and clothes them in such beautiful colors.

Such thoughts as these should certainly lessen your anxieties, and fill you with confidence in God. From them you cannot help perceiving that he is powerful, and kind, and attentive to every thing he has made ; that, as Christ tells us, ' Not a sparrow falls to the ground without his notice.' Surely if God takes such care of the

fading flower and of the sparrow, he will take care of you, who are a far nobler work than a flower or a bird.

I remember an account of a man's having been saved from death, by such thoughts as these. The person to whom I refer, was Mr. Park, the celebrated African traveller. He was destitute and alone in a vast wilderness, five hundred miles from any settlement, surrounded by savage beasts, and men still more savage; and saw no prospect before him but to lie down and perish. As he lay on the ground in this state of despondency, giving himself up to despair, his eye caught sight of a small moss in a state of bringing forth fruit, the delicate form of whose roots, leaves, and seed-vessel, could not but fill him with admiration.

As he looked on it, he thought to himself: 'Can that being who planted, watered, and brought to perfection, in this obscure corner of the world, a thing which appears of so small importance, look with unconcern upon the situation and sufferings of creatures formed after his own image?' Aroused by these just and pious reflections, he started up and went on, in spite of his fatigue; and he soon found deliverance to be nearer, than he had any reason to anticipate. Mr. Park would probably have perished, had he not been excited by such considerations as these. And will you not suffer such thoughts also to exert an influence upon you?

Admit that you are a poor orphan in the world. Still you have a Father in heaven, who has said a great deal about orphans, and often promised in the kindest manner, to be a father to the fatherless. You have only to rely upon his promises. If you do so, he will certainly take care of you. Go to him with the most prayerful confidence; tell him every complaint; say to him:

“ O God, thou art the father of all. Thou takest care of the irrational brute ; thou thinkest of the grass and the flower, which flourish only for a little while, and then are cut down and thrown into the fire. Wilt thou then not think on me, who am a far nobler work, and destined to live forever, and feed and clothe me ? Surely I may rely upon thy providential care. Certainly I ought never to mistrust thy wonderful love, confirmed to me, as it has been, by the death of Jesus Christ. I come to thee as thy child, and rely upon thy goodness.”

And how comforting you will find it, to feel that God is your Father, always watching over you, and making every thing work for your good ! It will support you in the severest trials, and enable you to go through them with calmness and resignation. In particular, from how many ills it will deliver you !

The man who has no confidence in God as his father, is troubled with a thousand useless fears. He is daily concerned about what he cannot possibly help, no more than he can make a single hair white or black, or add one cubit to his stature. The poor man, perhaps feels afraid that he and his family will sometime or other be left to famish. He thinks about it a great deal. He is always weighed down with these gloomy anticipations. At length, his troublesome thoughts bring on a fever and deprive him of reason. And now, how unhappy is his condition ! And yet he has brought himself into it, by thinking about what he could not help. If he had had confidence in God, he would have escaped from all these sorrows.

Here let me remind you, how necessary it is for you to practise virtue, and entreat you, as I have done before, to seek first the kingdom of heaven, that eternal

happiness which comes from obeying God, if you would have confidence in him as your Father, and be happy even in this world. God may indeed treat you for a long time, in many respects as a child, even if you disobey him; for he is kind to the unthankful and the evil, and sends his rain upon the just and the unjust; but be assured that you can never have confidence in him, as long as you disobey him and Jesus Christ your Redeemer.

A little child that has one of the kindest of fathers, and has often run smiling to his arms, now turns away from him, hardly dares to look at him, and seems afraid to meet him. What has produced such a change? This child has been disobedient. The father does not yet indeed know it, but the child is conscious of guilt, and by means of its disobedience it has lost all its confidence in the best of parents.

And just so it is with regard to ourselves and God. If we would have confidence in him, we must obey him; for consciousness of guilt will in this case as in the other, fill us with distrust. It is impossible in the very nature of the thing, that those who disobey God, should feel confidence in him.

Make it then the object of your most zealous efforts, as long as you live, to obtain the grace of God, and please him in every thing. You will then be happy, not merely when you come to die, but you will have every thing you need in this world. In short, you will be left in want of no real good.

Let me conclude what I have to say to you, in the words of one who was a friend to youth and to mankind.

‘We are indebted, my dear young friends, to Jesus Christ, for what we are able with certainty to know and

believe, respecting the feelings of God. From what he has taught us, we learn, that while God is full of the highest wisdom, and possessed of almighty power, so that none of his purposes can fail, he is also full of benevolence to the human race ; that he regards them with all the love and affection of a father ; that he has resolved, through his Son, to make them as happy, as, by obedience, they will consent to be made ; and that he has ever ordered and will continue to order all the affairs of his government, with special reference to the good of those who yield sincere obedience to his will. How cheering it is to know that God has such feelings towards mankind ! What an awful thing it would be to live in uncertainty of his benevolence and goodness ! How much reason in particular, have those that love him, to rejoice in him as a father. They have nothing to fear.

‘ As God, then, aims at the happiness of mankind, you should do the same. Kindness, integrity, and universal benevolence to your fellow creatures, should pervade your very heart. You should contribute to the happiness of others, as much as you are able, whenever opportunity presents, and by doing so, show that you live according to the doctrines of Jesus, and love and honor God. It is in this way only, that you can ever think of being able to die happy ; for none but those who have such feelings, and love what is good and honest, are prepared for happiness, that is, for entering into the community of the righteous, into the joys of the kingdom of God. Indeed, none but such are in reality Christians.

‘ And, my dear youth, if we have worthy thoughts of God ; if we love and honor him, and consequently obey him, we may be assured, that every thing which happens to us, will work for our good. In this case,

'God being full of paternal feelings towards us, in particular, we may leave all our concerns with him. There is no need of our troubling ourselves with anxious cares and despairing thoughts, as to how we shall be provided for. We have only to labor with faithfulness and diligence in our calling, or in the place which God has pointed out to us in this world, and looking to him in prayer, commit our future destiny altogether to his hands.'

H Y M N.

Will God, who clothes the lily,
The little sparrow feeds,
With glances cold and chilly,
Regard his children's needs ?

No, no ; the clouds may gather
Around me, as I tread ;
I have a heavenly Father,
And shall be clothed and fed.

Tho' dark my way and narrow,
On him who clothes the rose,
And feeds the little sparrow,
I surely may repose.

With him I leave the morrow,
And every passing day ;
On him I lean in sorrow,
And hasten on my way.

SECTION XV.

III. REFLECTIONS UPON PARTICULAR DOCTRINES TAUGHT
BY JESUS.

On a true knowledge of Jesus Christ, the object of his mission, and faith in him.

Our kind and blessed Savior, my young friends, has also left us several other doctrines, in addition to those of which I have spoken in the foregoing pages. By means of these doctrines in particular, if we become rightly acquainted with them and truly practise them, we shall become good, and obtain peace and eternal happiness. Attend to me, and I will speak of them.

I. *You must know God and Jesus.*

If a man is a stranger, and altogether unknown to you, you do not trouble yourself about him. If you know nothing good of a man, you neither love nor honor him. You are unable to put confidence in him, and you will have no wish to be beloved by him. And so also it is, with regard to your God and Savior. If you have no knowledge of him; if you are unacquainted with his kind and holy will; you will feel no respect for him, you will not trouble yourself to obey him, you will not seek to please him.

The first thing then you have to attend to, with the greatest diligence, in your youth, is, *the acquisition of a true knowledge of your God and Savior.*

I have already said something to you upon this subject; but let me now say it to you more particularly, and tell you, that you must have something more than a

mere notion that such a person as Jesus - once lived, and ability to describe his character ; that you must not only know who he is, but that you must know him from your very heart.

Hear, my dear youth, how expressly Jesus has himself recommended this to us, as a duty. In the prayer he uttered at the close of his farewell address to his disciples, for instance, he says: "And this is eternal life, that they know thee, the only true God, and Jesus Christ whom thou hast sent." In what stronger terms could he exhort you to strive after a true knowledge of him and his Father ? He promises you all the joy and glory of heaven, as the reward of doing so ; and who of you do not wish to obtain the joy and glory of heaven !

Attend, therefore, as you value your souls, to the acquisition of a true knowledge of God and Jesus. Eternal life depends upon it. If you do not, the consequence will be eternal death. Your souls will be dying forever, and yet never die.

II. *You must know that Jesus was sent of God and that he is the Son of God.*

Jesus loved mankind with unspeakable love, and in every thing that he spake and did, gave proof of the highest wisdom. Acting under the influence of this love and wisdom, he was obliged, by means of his words and actions, to give mankind assurance that he was a teacher sent to them, from God, to save them and make them happy, and endowed with divine power. Had he not done so, he would never have been recognized by them, as the best of teachers, and as their guide to heaven. In the measures which he took, in this respect, he was certainly governed by the greatest love for them ; and it was by means of the assurance which he so frequently gave

them, to this effect, that he acquired favor and confidence among them. It was for this purpose, he publicly confessed, both before friends and foes, that he had been sent by the Father in heaven ; that he was sojourning on earth, to accomplish his will ; that he was Christ the Son of the living God ; that the man who believed in his name and served him, loving and honoring him, as his Lord and Savior, and following him in life and death, should receive the grace of God, and inherit eternal life.

At the same time, he applied to his works as to proofs, that he was the messenger and the Son, of the living God. Indeed, it was by means of his works, he made it known in public, that the power, wisdom and goodness of God, dwelt in him and were appropriately his. For he knew the secret thoughts of man ; he changed water into wine ; he fed thousands with a few loaves of bread ; he cured the most dangerous diseases, by a mere word, and brought the dead to life ; the wind obeyed his command, and the sea became still. Such works no one can do, if God be not with him, and operating through him.

Jesus, then, having, not only in his wise, glorious, and happifying doctrines, but also in his works, given ample proof that he is truly a teacher sent of God, the Savior of mankind, the Son of God,—with good reason, most seriously requires them to receive and honor him as such. It is indeed true, that the prophets, by means of divine power, performed miracles, and said much that was true and good ; but they did not perform near as many, nor as great miracles as Jesus,—did not perform them at all times and on all occasions, as he did ; nor were their instructions as numerous, as universally applicable, or as full of consolation.

When you become acquainted with all this and some

other things now too hard for you to understand, and with a maturer mind and in connection with other knowledge, can think them all over with correctness, you will thence learn, what you are able now in some measure to perceive, that Jesus was not a mere man ; but that he was endowed by God his Father, with great powers, excellencies, and incomparable dignity ; and that we of the human family, to whom he has shown such unspeakable good, should pray to him and love him even as we do his Father, and yield obedience to him as our Lord.

III. *You must believe in Jesus.*

The Savior speaks often of faith in him, and always maintains that it makes a man eternally happy. I will quote only one or two of his assertions upon this subject. He says that " God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have eternal life." And again : " He that believeth on the Son, hath everlasting life ; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him."

Do you know, dear youth, what is here meant by faith ? It is one of those things which are easier felt than explained ; but I will illustrate it, by one or two examples.

A little child is taken very sick, and its parents bring it some medicine which tastes very bad. The little child dislikes it very much, and would refuse to take it ; but his parents tell him he must, in order to get well ; and having always found that his parents knew best, what was good for him, and had his happiness in view, he puts confidence in them now, and without any hesitation takes the medicine. The child has what we might call faith in his parents.

In the course of my travels, I come to a river, over which I must cross in a boat. The river is very high and boisterous, and I feel afraid to venture. At length a ferry-man presents himself, who tells me that he is well acquainted with the stream, and has often crossed it when far higher and more boisterous, in perfect safety. At the same time, several of his neighbors come forward and testify to the truth of what he says, affirming that they have all frequently experienced his skill. I acquire confidence, until at length, being fully persuaded, I throw myself into his boat, and am ferried over. That is, I acquire faith in the man's skill, and upon the strength of this faith, trust my life in his hands.

And in like manner with regard to Jesus. You find you are a sinner. You have broken the law of God, and feel that you must perish. While you are in this condition, a man comes along and tells you that he has heard of a remedy for the evil of past sins ; that a great and most wonderful being, the Son of God himself, has come down, given himself up to justice, and suffered and died for the sinner ; that though he has ascended to glory, he has left instructions behind him, directing the sinner how to avail himself of this great grace. You listen. You feel confident that what he tells you is true. You believe in the virtue of the remedy. Without this belief, this faith, you would never try it,—you would neglect it altogether. Your faith therefore becomes the means of saving you.

I remember once to have heard this believing in Christ, most beautifully illustrated in another way. Perhaps the illustration is to be found in some book, but I have not seen it in any.

A man in the course of his travels, becomes benight-

ed ; and at length, losing his way, falls asleep. Awakening just at the dawn of day, he finds himself on the very brink of a precipice. At the moment he is sliding down the last jutting rock, he grasps a bush and hangs by it over the brink. In this dreadful condition, it is evident he cannot hang long. A stranger, passing by and espying his danger, hastens to a part of the rock not far below him, spreads out his strong arms to receive him, and cries out to him : “ You are now safe, if you only let go your bush ; for I shall then catch you as you fall.” The man, however, cannot trust to the stranger. He holds on to his bush, which in the mean time, begins to give way, and in a few moments, will certainly leave him to be dashed in pieces upon the rocks below. The stranger pleads with him, intreats him to trust himself in his arms, and tells him that if he continues thus, his destruction is certain. If the unhappy man perseveres in his distrust, and hangs on to his bush, he perishes. But if he trusts to the words of the stranger, and letting go of it, falls into his arms, he is safe.

So with the sinner,—with us all. Like the man of whom I have just spoken, we are, both by nature and practice, hanging by vain hopes and contrivances of our own, on the brink of a fearful precipice, over everlasting destruction, while Christ, espying our danger, has placed himself below, and is calling upon us to let go of them, and fall into his arms. If we continue to hold on to them, they will soon all give way and leave us miserably to perish ; but if we put confidence in what Christ tells us, and fall into his arms, we shall be saved.

I hope you have understood these illustrations and applied them as you ought. And now just think ; what greater favor could Christ show you than he has done,

in teaching you to believe in him? For of what use would all your knowledge of him be to you, if you should consider nothing that you have learned and know about him, as true and good? If you should remain in unbelief, you would neither esteem him, nor govern yourselves by his word; and of course, you would not be reformed by him or any thing he has said, nor ever become the dear children of God.

If, on the other hand, you believe in Jesus, you will feel sorry for all your past sins, sincerely repent of them, and, resolving to forsake them forever, fly to Jesus as your Savior, and just such a Savior as you need. God will then for his sake, forgive all your sins and fill your hearts with holy joy, or what the Bible calls, peace in believing. You will then listen to all the doctrines which Jesus has taught, as good and true, and delight to follow them. You will then put confidence in him, that he will receive you to himself in heaven, if you continue to love and honor God even to death.

And you will also be grateful. For should a man throw himself into a river, and, plunging to the bottom of the stream, bring you up and save you from drowning, would you ever cease to remember him with gratitude and love? Much more, then, if you truly believe in Jesus, will you also ever feel full of gratitude and love towards him, for having, by the most agonizing sufferings and death, saved you from such unspeakable sin and misery, and raised you to such wonderful happiness and glory.

See you not, then, what a blessed thing it is to believe in Jesus? He who does so, enjoys all the benefits which Jesus came to procure for us, in this world. By means

of the doctrines which the Savior taught, he will become wise and good. He will by means of him, be rendered lovely and pleasing in the sight of God. He will obtain a peaceful conscience, be delivered from all slavish fears of death, and be made eternally happy.

P R A Y E R.

Blessed Lord Jesus Christ, be pleased to listen to the confessions and vows of a weak child. I affirm, as thy disciple Peter did, that I believe and acknowledge thee to be Christ, the Son of the living God. Most joyfully will I honor and worship thee, from my youth upwards. With gratitude and confidence will I receive thee as the teacher and Savior of the human family, through whom we obtain grace and the forgiveness of our sins, from the Father of all in heaven, if we seriously hate our sins and love what is good, pray in thy name, ground all our hopes of a happy immortality upon thee, obey thy commands, follow the example which thou hast set us, and live and die to thee. Help me, my Lord and God, my Savior and friend, help me to live according to this confession, and to fulfil these vows, in which I surrender all up to thee forever. O, take the entire and undivided control of this heart, and lead me on to perfection until death, and then receive me to thyself, with the thousands of thy saints in glory.

SECTION XVI.

The feelings and conduct of a believer in Jesus.

It is possible, my young friends, after all I have said, that you will make mistakes upon this subject, and think you are Christians when you are not. Many persons, as we learn from the Bible, have made such mistakes.

You probably remember how there once came a rich young man to Jesus, and said to him: 'Good Master, what good thing shall I do to become thy true disciple, and obtain eternal life?' and that Jesus, unquestionably to bring the young man to see how miserable his condition was, if he had nothing but his own goodness to depend upon, and to feel his need of a Savior, through whom to obtain grace and forgiveness from God, reminded him of the wickedness of all mankind, and told him, that in order to be saved, he must keep the commandments, nor murder, nor commit adultery, nor steal, nor bear false witness; but honor his father and mother, and love his neighbor as himself?

This young man thought himself very good, and on hearing the reply of Jesus, felt himself in a fair way for heaven; but as soon as the Savior applied the test of sincerity to his heart, it became evident at once that he was not a Christian. He had only called Christ good Master with his mouth, and did not in reality believe in him as the Savior.

And you will also remember Jesus tells us, that at the last day, after the righteous have all set down with him in the kingdom of heaven, many will come to its gate,

knocking hard and pleading earnestly for admittance, alleging that they ate and drank in his presence in the world, and did many wonderful works in his name; but that he will tell them to depart from him, calling them workers of iniquity, and declaring that he never knew them.

It will be very sad for you to find yourselves of this number, and guilty of such a mistake. It will not be with you in the other world, as it is in this. Here you can repent of any fault of which you have been guilty, and reform; or you can counteract its evil effects, or at least you can obtain forgiveness for it; and besides, in the sorrow it may occasion, you have many sources of comfort.

But there you can repent no more, no, not even if you weep for repentance in bitterness of soul; nor will you there any more be able to prevent the evil effects of what you have done or left undone. You must, without one friend to comfort you, or one smile from your God and Savior, forever endure the consequences of all your sins. It is then, surely, of the utmost importance for you to be certain that you are Christians.

Do remember, then, that it is not enough for a Christian, that he calls Jesus, Lord and Savior. Hear from the mouth of Jesus himself, what is demanded of a true Christian. "Would you," said he to the young man, of whom we have just spoken, "would you be my true disciple, you must part with all you have, giving it away to the poor, and come, follow me."

In another place he has expressed himself in still plainer language. 'He who would be my disciple, must love me more than he loves father and mother, and the dearest friends, yea, than his own life,—must, for the sake of religion and piety, be ready at once to give up every thing he loves and deems of value in the world,

whenever circumstances demand such a sacrifice,—must, from obedience to God, suppress all the wishes and inclinations within him, which are opposed to the divine will, and, enduring with patience all the sufferings that God brings upon him, *follow after me.*’ 1

From this statement, you see, that you cannot truly say you believe in Jesus, and call yourselves Christians, if you do not love him supremely; and that the only evidence you can give of your loving him supremely, is the obedience you yield to the will of God; that it is perfectly evident you do not, if you are disobedient in this respect, it being impossible in the very nature of the case, for a man to have his heart full of supreme love to a being, without acting under the influence of this love, and yielding obedience to the will of the being whom he thus loves. That on the supposition you do thus love Jesus, you will yield obedience to the will of God, or as an apostle has expressed it, that love is the fulfilling of the law, is farther evident from what Jesus has said respecting this subject, of which I shall speak in the next section.

SECTION XVII.

Love to God and one's neighbor.

Our blessed Savior has recommended love to us, as the highest virtue. He has declared, that it is the source of all other good feelings and deeds, and, of course, in effect, declared, that, if a man has bad feelings and is guilty

of bad deeds, he has no love in his heart, and hence, that he is not a true Christian.

To a Pharisee who came to him for information upon this subject, and asked him, Which is the great commandment in the law? Jesus replied: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." As if Jesus had said: "You must love nothing so much as you do God; you must love him supremely, and, in every thing you wish for, seek after, or do, make it your grand object to obtain his love again in return. You are not to love him the best for a little while, and then to love something else far better. No, from your youth upwards, as long as you live, you must love him better than you love any thing else in the world, however agreeable it may otherwise be to you: This," says the Savior, "is the first and the greatest commandment."

With this commandment, however, there is most intimately connected another, like it and next to it in importance. So says our Savior himself, and then repeats it: "Thou shalt love thy neighbor as thyself;" also adding: "On these two hang all the law and the prophets." That is; 'More important commandments than these, are not to be found; they surpass all the others; they contain the essence of the Sacred Scriptures.'

And is it not easy to perceive the truth of what the Savior here says? Is it not very plain that love is in all cases the very spirit of obedience, and hatred, on the other hand, the very spirit of disobedience? A lad, for instance, goes to school to a master whom he hates. Before his master, he may, indeed, study hard and really appear dutiful

and kind. But then it is nothing but hypocrisy. He will all the time have hard feelings towards his master, be hating him in his heart, and perhaps contriving how he may do him injury ; and as soon as he imagines himself out of his master's notice, he will give vent to his wicked feelings, openly disobey him, treat him with ridicule, and injure him all he can.

The lad, on the other hand, who loves his master, will not only study and appear well, while in school, but he will really have kind feelings towards his master all the time, in his heart ; and as soon as he is out of his master's sight, he will let these kind feelings out, and, in every thing he says and does, will show, that he really loves his master. He will speak of him with kindness, defend his character, and do every thing in just such a way as he knows would please him, if he were really present.

Just so it is with the man who hates God. He has the very spirit of disobedience to God in his heart. Externally he may appear tolerably well, but internally, all is hatred ; and, depend upon it, so far as he is left without any restraints, he will act out and give full vent to, the hatred which he feels. The man on the other hand, who loves God, has the very spirit of obedience in his heart. He will not only appear well, externally, but he will really feel well within ; and as far as he can, he will, on all occasions, act out or give full expression to, his kind and affectionate emotions. No one will have any room to call his character in question.

In like manner with regard to one's neighbor. If we hate him, we may disguise it indeed, for a while ; but we shall all the time have hard feelings towards him ; and be contriving, perhaps, how we may injure him. At

least we shall act towards him just as we feel, as soon as all restraints are removed.

If, on the other hand, we love him, (and we shall certainly do so if we love God, as he commands us to love our neighbor,) see you not how, under the influence of this love, we shall do every thing else we are required to do? and how that one schoolmate which loves another, will always treat him in a kind and lovely and affectionate manner, and assist him whenever he needs assistance?

This principle of love in the heart may not unaptly be compared to a fountain. It sends forth only a little purling rill; but this, little as it is, rolls down the side of a mountain, and on through wide plains, receiving constant additions as it flows. Every where in its course, it waters the fields all around. Flowers and shrubs, and orchards, spring up on its banks, and the extended landscape is clothed with verdure. Not the minutest blade of grass fails to feel its life-giving influence. And so it is with love in the heart. Though the fountain seems to send forth almost unnoticeable streams, yet these streams receive constant accessions, diffuse their influence through all the man, modify every thought, feeling, and action, and extend themselves to all the relations which he is ever called to sustain. Not a human being with whom he comes in contact, will fail to experience their hallowed effects.

See to it, then, that you always have these commandments before your eyes, and in your hearts. From the manner in which you fulfil them you may know for certainty, whether or not you believe in Jesus and are a true Christian,—whether you are a good and pious youth. Do not presume even to think you love God, so long as you do not obey him, and show yourself kind and affec-

tionate to your fellow men, and readily assist and serve them ; for Jesus says that you are his friends, if you do what he commands you ; and an apostle of Jesus has told us that if we hate our fellow men, we have not the love of God in our hearts.

'Tis vain to say that God we love,
While hating one another ;
For he who loves his God above,
Will also love his brother.

Our God is love, and he declares,
That in the heart's affection,
Our fellow shall have mutual shares,
And ever find protection.

SECTION XVIII.

Do you love Jesus ?

Before I close the subject of the two last sections, let me ask whether you could truly say as the young man who came to Christ said, in regard to the commandments of God. " All these have I kept from my youth up ? " And this is only asking you, in other words, what reason you have to think you love Jesus supremely. Should you now be called to die, and appear before your Savior, your God and Judge, and give him an account of your past lives, what would you say to him ? Should he put such a question to you as he once did to Peter, " Simon, son of Jonas, lovest thou me ? " what reply could you

make ? Could you say as Peter did : “ Lord, thou knowest that I love thee.” And would your past lives bear testimony to the truth of this answer ?

I have seen a great many of all ages, who, I felt quite certain, did not love Christ supremely, or better than they loved every thing else ; but I have seen only a few who gave unquestionable evidence that they did. I remember my mother used to tell me about a little child, who was always afraid of disobeying God, and seemed to love her little playmates as well as she did herself ; and I have since heard and read of several such children. I have known men too who seemed to love God supremely, and their neighbors as themselves. I remember one in particular who used to visit his destitute neighbors whenever they were sick, or there was a storm, or he thought they had any need of assistance, and never suffered the stranger to go away hungry from his door ; and I know there have been a great many such. An interesting story which I have read in a book of a man who showed great love for his neighbor now occurs to me. The affair happened in Denmark.

A fire had broken out in a certain village. A poor man, one of the inhabitants, labored hard, among others, to extinguish the flames. Every effort, however, was in vain. The flames continued to increase. “ At length the poor man was told that his own house was in great danger ; and that he had not a moment to lose, if he wished to save his furniture.” ‘ There is something more precious,’ said he immediately, ‘ that I must first move. My poor sick neighbor is not able to help himself. He will be lost, if I do not assist him. I am sure he relies on me.’ Thus saying, he flew to his neighbor’s house ; and before he paid any attention to his own house, or to his

furniture, which was all the wealth he had, he rushed at the hazard of his life, through the flames, that were already coming very near the sick man's bed, took him in his arms, and carried him to a place of safety.

I could also tell you of men who loved God so much, that they submitted to be burned rather than deny him. But alas! those who do evidently love God supremely and their neighbors as themselves, are very few, compared with those who do not. I hope you will see to it that you do not belong to this latter class; that you keep these two great commandments before your eyes and in your hearts. If you do so, when you come to die, you will most probably have no fears of death. You will feel that you are going to live with God your Savior, whom you love so much; and you know that nothing is so pleasant, when we are away from home, as the idea of meeting with our friends again; and that we are never so happy as when we are in company with those whom we really love.

SECTION XIX.

*What Jesus has farther taught, respecting love to
one's neighbor.*

Though all the duties we owe to our fellow creatures spring directly from the second great commandment, just as the stream and its branches flow from one fountain; yet our Savior has not stopped here, and altogeth-

er left it for us to deduce our various social duties from this commandment. With the feeling of love strongly glowing in our hearts, it would be indeed easy for us to do so ; but how weak is our love at the best ; how many are the prejudices under which we often labor with regard to our duties ! Our Savior, therefore, has kindly given us some specific directions to follow in our intercourse with one another. The most of them have already been alluded to. Let me, however, enlarge upon them, in this place, and exhort you to obey them.

I. You are to honor, love, and obey those teachers, guardians, and magistrates, who have the charge over you.

In particular, you are to honor you father and mother. Treat them at all times with respect, never contradict them, much less ever presume to laugh at them or treat them with ridicule. Thank them for the kindness they show you, and love them as long as they live, in return for their great love to you.

In order to draw pleasure from fulfilling this commandment, reflect and discourse often with one another respecting the fact, that your parents, next to God, are your greatest benefactors. Call to mind and tell each other of the unspeakable favors you received from them, in the first period of your life, the many cares they felt on your account, and the meat and drink and clothes and lodging, with which they have furnished you. They have watched over you in sickness, and done every thing in their power, that you might be restored to health. They have caused you much joy, and enabled you to learn many useful things, by means of which when you become older, you can obtain your living, as well as happiness and honor in the world. They have given you much

useful instruction, they have borne with your faults, pardoned them, and ever remained your kind and faithful parents, notwithstanding your many offences against them. Their care for you still continues. They pray for you, and their greatest anxiety for you is, that you may obtain the grace of God, and be forever happy beyond the grave. And how many parents there are, who deny themselves the conveniencies and even the necessities of life, in order to give their children good educations, and prepare them for the world before them !

Now is it not highly proper,—is it not right, that you should honor, and love these, your greatest benefactors, by yielding them full obedience ? Are not those, on the other hand, very ungrateful and wicked children, who grieve their parents by disobedience, make them angry by impudence, and fill them with deep anxiety and trouble by impiety ? God has threatened grievous punishments against such children. They usually suffer for their disobedience even in this world ; and often they come to dreadful ends. Those pirates or sea-robbers, and others of their character, who commit such shocking crimes, and end their days on the gallows, almost universally date the commencement of their ruin back to their disobedience of their parents.

To those good children, on the other hand, who honor their parents, God has promised peace and prosperity. They will be likely to grow up in the love of all who know them, to enjoy themselves, and to live long. Seek, my dear sons and daughters, to become heirs to this promise.

Jesus, from his throne exiled,
Man to reconcile to heaven,
Has to every pious child,

Here a bright example given.
From his youth, of sin afraid,
His dear parents he obeyed.

Like him, both in heart and mind,
Ever thine obey and cherish,
Grateful for their love, and kind,
Till their bodies droop and perish.
You shall see them smile in pain,
And His blessing too obtain.

II. *You must always be kind and obliging to others.*

In your intercourse with your brothers and sisters, with the servants and others of your father's house, with your school-mates, and with all mankind, you must ever remember the words of Jesus : "Whatsoever you would that men should do to you, do ye even so to them."

This is a rule which you can always have in your minds and easily apply, whatever be the circumstances in which you are placed. Nay, it is a rule which the very heathen see to be just, and sometimes almost involuntarily practise. The case of an Indian now occurs to me.

He was a chief, and had lost two little children whom he loved exceedingly, and mourned for them two years. One day after this, while returning from pursuing two white men out of revenge, one of whom he most cruelly killed, he heard a rustling in the bushes, and distinctly saw two little white boys concealing themselves. "But I thought," says the Indian, "of my own little children, and passed on without noticing them." Happy had it been for this savage, had he always done to others, as he would wish to be done by.

This is, however, not only an easy rule to apply, but it is a safe rule, and will always bring us out of all difficulties at last ; whereas the breaking of it, is constantly getting

us into trouble, and often leads to the most mortifying results, even in common life. Let me relate to you an instance, not perhaps exactly, but yet nearly, as it happened, in a town in New England, not long since.

On a cold winter's day, a number of boys, who had a schoolmaster whom they greatly loved, met, during the sports of their recess, a stranger, a poor old man, driving slowly and feebly along through the snow in his carriage. His age, his dress, his whole appearance, united with the effects of the cold upon him, made him look very singular, and excited their merriment. They immediately came around him, began to call him names, threw snow-balls at him, whipped his horse, and in several respects greatly abused him. This was, as they thought, fine sport, and caused them many hearty laughs. Not so the poor man. He felt it deeply, but what could he do! He was aged and feeble and cold. He cast upon them a reproving look or two, and kept driving on. Soon after, these boys were called up before the teacher whom they loved, to answer for their conduct. *This* was very trying. He had not indeed told them not to treat aged people or any body else in this way, but he had felt that they of themselves ought to know better. They had not, however, reflected. The master drew a moving picture of the case of the old man, feeble from age, chilly with cold and also fatigued, and asked them how they should have liked under such circumstances to be thus abused. They saw at once that they had done wrong. But addressing himself to one of them, he continued: "You have a father?" "Yes," was the reply. "And where does he live?" He was told. "Can you describe your father?" "And suppose," said he, "that this old man had been your father?" All were silent, but evidently thoughtful.

But how were they covered with shame, when he added : “ This old man, whom you have so much abused, was my father.” Now if these boys had only applied the rule of the Savior before us, they would have not only done right, but have avoided all the disagreeable feelings which, by neglecting it, they were obliged to experience.

And then, as to the other world !—The rich man who lifted up his eyes, being in torments, had not, while in life, done to Lazarus, as he would like to be done by !

Treasure up, then, this rule of the Savior, and show yourselves at all times kind and obliging to others ; remembering that you love to have others kind and obliging to you. If it is in your power to warn any one of injury he is about to receive, or to give him good counsel, do it with the utmost willingness and pleasure. You will derive the greatest benefit from doing so ; for every body will love to assist and serve you in like manner in return. All will highly esteem you for it, and delight to associate with you ; and besides, to assist and serve others will fill your hearts with real joy,—that joy, which springs from the consciousness that you have done good and been of use to others ; and above all things you will find yourself in a way through Jesus Christ, to obtain the blessings of eternal life, to enjoy the favor of God forever.

III. *You must show meekness and love to your enemies.*

Let me remind you also, of the exhortation of Jesus, to our practising these virtues. They must in his view have been deemed of great importance and deserving of the utmost attention. For he has often taught them and in the most express manner recommended them to our observance. The following words of his are remarkable : “ For if ye forgive men their trespasses, your heavenly Father will also forgive you ; but if ye forgive not men

their trespasses, neither will your Father forgive your trespasses."

If then you would have God forgive the many sins of your youth, and remain your gracious Father, (and this should be the object of your daily prayers,) you must never avenge yourselves upon those who injure you. You must not seek or even think, to do any thing to them either at present or in time to come, that may be painful to them, or cause them any injury, out of a spirit of revenge.

Would you have God hear you when you pray, "Forgive us our debts as we forgive our debtors," you must as I have already told you, from your heart forgive all the evil that has been done to you; you must help your enemies and serve them whenever it is in your power. For instance, if your brothers, sisters, school-mates, or playmates, should strike and insult you, or speak evil of you behind your back, of which you have not been guilty, you must not strike and insult them, or speak false and wicked things against them in return; but you must pray for them that they may not be punished for their improper conduct, and seek to do them all the good in your power. If you do so, you will fulfil the command of Jesus Christ, and enjoy the grace of God.

IV. *You must never show yourselves implacable.*

What I here mean is, that you must never show yourselves destitute of a forgiving spirit towards those, who, after having done evil to you, come and ask your forgiveness. It is quite possible that such a person might die, when you would be unable any longer to draw pleasure from doing him good; and then, in the other world he would complain of you as a hard and unmerci-

ful man, who would not forgive him, and be reconciled to him; and such a complaint would draw down upon you severe punishment from the just and holy God, by whom you know, as I have already told you, that we are to be treated, as we have treated our fellow men. To those who are merciful, he is merciful; and to those who are unmerciful, he too, is unmerciful.

PRAYER AND RESOLVE.

Blessed Father in heaven, I desire nothing so much as to be thy good and well-pleasing child, here and hereafter. My soul thirsts for thee; my flesh longs for thee. Thy grace and spirit assisting me, therefore, I resolve, according to the teachings of my Savior, to love my enemies, to bless those that curse me, to do good to those that hate me, and to pray for those, who offend and persecute me. Thus towards me thou hast ever conducted. In the ignorance and folly of youth, I have often done thee great injustice, and broken thy commands; but thou still remainest my kind and benevolent Father. This too, is thy mode of dealing with mankind in general. Thou causest thy sun to rise upon the evil and the good, and sendest thy fertilizing rain upon the just and the unjust. I resolve, therefore, relying on thy aid, to become a child agreeable to thy feelings and example,—to delight in doing good, even to those who do not do good to me.

H Y M N.

The mighty God who rules on high,
And rolls the thunder thro' the sky,
Declares, and will maintain his sway;
"Vengeance is mine, I will repay."

This would I ever bear in mind,
When others show themselves unkind,
And, 'mid reproaches, calm and still,
Await my Father's sovereign will.

O teach me, Lord, enthroned above,
Like thee, my enemy to love ;
To aid him, plunged in deep distress,
And, when he curses, meekly bless.

Within my heart I fain would bear
Thine image ; kindly paint it there.
Help me to show the love of heaven,
Who have so much to be forgiven.

SECTION XX.

Watchfulness, temperance, and sinful man-pleasing.

There is perhaps no one duty in which young people are so apt to fail, as in watchfulness and prayer, or what may be called a prayerful watchfulness,—a serious guarding of one's thoughts and actions, against every thing that is sinful. They uniformly give themselves up far too much, to their passions and wishes for pleasure. Reason and religious truth have little or no influence over them ; and if they had not parents to govern them, and a great many laws and restraints to bind them down to duty, I fear they would in most cases give themselves up to the current of their own feelings, and go on in the pursuit of pleasure until their way ended in everlasting

pain. At least it is certain, that all children give themselves up, without any consideration, to their own feelings, as far as they can; and that those who are left without any or much restraint to their own passions and inclinations, almost always lead miserable lives, and bring themselves to untimely and awful deaths; or, in the language of the Bible, they do not live out half their days. I could give you a great many instances of this, if it were necessary; and I should immediately point you to Byron, of whom you will learn more when you get older, as one. Now, my young friends, I want you should remember that if you would be happy, you must subject all your passions and inclinations, to the control of reason and the word of God; and to get such a control over yourselves, you must watch your own hearts continually, guarding yourselves against every thing sinful, and pray God, to enable you to do what is good.

And this is just what Jesus and also his apostles have often told us to do,—to watch and pray that we enter not into temptation, and, when we are tempted, to watch and pray that we do not sin against God, by yielding to it.

I. *Temperance.*

You must guard yourselves against eating and drinking too much, and above all things to such a degree, as to deprive yourselves of reason and feeling. There are a great many things which have often been drunk in times past, and which some, who ought to know better, drink now, of which, however, you should never taste; as they will almost certainly injure you, if you do. What these things are, your sabbath-school teachers will be able to tell you. It is of eating too much, however, that children and youth are the most liable to be guilty. Be-

cause any thing tastes good they are apt to go on eating of it, without observing any proper limits.

Guard yourselves against this crime. Accustom yourselves to think, whenever you go to the table, how that eating and drinking too much will injure your health and unfit you both for study and work ; and that he, who in his youth gives himself up to the pleasures of eating and drinking more than is proper, that is, more than is necessary to satisfy his hunger and thirst, will become a glutton and a drunkard, when he is older ; and gluttony and drunkenness are frightful crimes. He who gives himself up to them, is unfit for the happiness of the righteous, and cannot enter into the kingdom of heaven. So the New Testament often tells us. They are shut out and placed among dogs and sorcerers and whoremongers, and murderers and idolaters, and liars. They would not be happy in heaven, if they should go there. They would be drunkards and gluttons still, and feel very miserable.

No Christian, for the sake of pleasure,
Who thinks as Christ would have him think,—
Will go beyond a temperate measure,
When he sits down to eat and drink.

The Lord, this mind and heart to cherish,
Hath food in store, as well as breath ;
Abused, it causes both to perish,
In temporal and eternal death,

II. *Our conduct in general.*

You must, if you would be Christians, and acquire all the feelings and dispositions of true Christians,—you must attend carefully to your thoughts and words, and your entire conduct, whether at home or at school, and wheth-

er your parents see you or not. You must see to it, that you neither think, speak, nor do, any thing which is unjust. If you neglect to do so, you will be in great danger of thinking many things that are wicked, and from thinking, come to do them. And so also if you would do your duty in praying to God every day, attending faithfully the exercises of the house of God, assisting those who need your assistance, and ever showing yourselves kind,—you must watch over yourselves all the time; for the heart of man left to itself is like an uncultivated garden. It may possibly produce here and there a flower, but it will be a wild one; and, besides, the garden will every where be full of weeds.

To purity and holiness of heart, you never can attain without watchfulness and prayer. Think of this and often sigh forth in prayer to God for help, saying: “Guard me, O God, from sin, and guide me at all times, so that I may ever do what is pleasing in thy sight, and keep myself holy.”

III. *Man-pleasing.*

You must guard yourselves against man-pleasing and the effects of a present prospect of gain, to draw you into sin. You will not live long before you will find yourselves in circumstances in which you are strongly tempted to break this or that commandment of God, for the sake of gaining some present advantage, or of obtaining the favor of wicked men. Perhaps you will think that by telling a lie you can hide a crime; or that by asking an extravagant price for something you have to sell, or by concealing some of its defects, you can get more for it than you otherwise would, or that by uttering an oath, you can gain the applause of some wicked companion.

You may depend upon it, however, that, in the end, you would find yourselves greatly deceived. But do not stop to think of this. Give up all gain forever, and cut yourselves off from all hope of ever enjoying the favor of man, rather than allow yourselves so much as to think of sinning against God, for a single moment. Ask yourselves in the words of Jesus, what it would profit you, if you should gain the whole world, and lose your own soul; and think how he has declared that he who loves father or mother, or any human being or earthly thing more than he does himself, the Savior, can have no part in him as the Savior. And never forget that those who obey God, will always have a powerful, unchangeable, ever present friend,—a friend in this life, and when he dies, and forever. Say to yourselves in prayer: “O blessed God, let the words of thy Son, be a holy precept ever before me. Help me duly to prize thy grace, and all the favors thou grantest to me in this world; and to obey thee, rather than man. Help me ever to show myself grateful and pleasing, in the way thou hast recommended, to all my benefactors; for if even wicked men practise this virtue, what right have I to dispense with practising it, who wish to become a truly virtuous and christian child?

“ Prone to wander, Lord, I feel it—
Prone to leave the God I love—
Here’s my heart,—O take and seal it;
Seal it from thy courts above.”

SECTION XXI.

The word of God.

From the various hints that have from time to time been suggested respecting the Bible, you have, I hope, already come to see and feel, that true wisdom requires you to study it continually, and to hold fast to whatever it teaches. The Savior, however, has not left you without directions in this respect. He has expressly exhorted us to read the Bible with thoughtfulness and reflection; and to encourage us to do so, he has pronounced those people blessed, who hear the word of God and put it in practise. What he has done for us also in this respect, shows the kindness of his thoughts and feelings towards the human family. Can there be any need that I should exhort you, from your very childhood, to obey the direction of the Savior in this respect,—to study the Bible most carefully, and ever hold it in the highest esteem?

The Bible, as you know, makes us acquainted with the will of God. It teaches us what is wicked and what is good. It tells us what is dangerous and what is safe. It is the only guide-book we have of our journey through this world. It gives us the best possible directions for obtaining happiness, both here and hereafter. It calls upon us to be perfect in all things. It enjoins it upon us to abstain not merely from gross vices, that is, from such as are punished by the civil authority, but also from all secret sins; to show ourselves at all times moral and well behaved; and to conduct as those who know and

believe, that God sees and knows all things, and that he rewards the good, and punishes the wicked.

O what a lovely, precious book this Bible is ! What should we know of heaven and hell, and the life beyond the grave, without it ! If we had no Bible, we should be indeed full of darkness, as the heathen now are. We should know nothing of Jesus. We should have no book upon which we could certainly depend, to direct us. Now, even if you have no parents and friends to teach you what to do, you have only to study the Bible and obey it, and you will do right, and every thing will go well with you. And suppose the Creator should, in anger for our abuse of the Bible, take it from us ! It would be as if yonder sun should forget to rise ; or as if, at mid-day, we should suddenly see him darken and blacken and disappear. The earth would hang lifeless and darkling and frozen in the heavens. How kind then, does our Savior show himself, in exhorting us to read with attention and to practise with all our heart, what there is contained in this book !

Study it then, my child, every day. Try to fully understand its meaning. Endeavor from it, to become perfectly acquainted with what God has commanded and prohibited, and learn how you must always live, from your youth up, in order to please God, and be forever happy. Read it with the utmost diligence. Preserve it in your hearts. Yield it full obedience, and let the excellent doctrines and exhortations it contains, render you wise, and fill you with fear and reverence to God. You will find some places in it hard to understand, but ask your parents, teachers in the sabbath-school, and other friends, to explain them to you ; and at the same time

ask them to point out to you those passages which are the most important to be read.

You, my child, as well as all others who enter this world, will doubtless meet with a great many different trials, and sometimes feel as if you should sink down in despair ; nor will those who bind the Bible to their hearts, be delivered from them all. But then, I can assure you, that if you study the word of God, find out what it means, and obey it, in all things, you will come out well at last. You may have to travel through a long, dark, dreary wilderness, full of hills and valleys, and entangling bushes, and wild beasts and poisonous serpents ; but then you shall not perish in the wilderness. You shall get through it in safety. You shall at last emerge from the thick wood into the broad and brilliant regions of happiness and peace, where God is and all his saints, and there sing his praise forever.

Hold fast the word of God,
Where'er its precepts lead ;
Tho' storms and seas of blood,
Thy onward course impede.

The multitude may sneer,
And all its truths deride ;
But plant thy footsteps here,
And they shall never slide.

Below, this book is yours,
The treasure of your love ;
And, long as God endures,
Shall be in heaven above.

SECTION XXII.

IV. REFLECTIONS UPON A FEW OTHER DOCTRINES TAUGHT
BY JESUS.*The Angels.*

I read, blessed Savior, in the Bible, that angels are the friends and protectors of little children. Thou hast said, that in heaven, *their angels* are always admitted into the presence of thy Father, and thus not only indulged with nearness of access to him, but treated with great honor. Often, unquestionably, have I experienced thy fidelity and love, in the watchful care of angels, over me. I have again and again been in very great danger. I can even now call to mind times in which I was exposed to death, and might have come to a most miserable end,—at least might have been made a permanent invalid or cripple, if God, through his holy angels, had not preserved my life and guarded me from all harm.

Thanks, blessed Father, to thee, for the kind and faithful provision thou hast made for the defence of the helpless, and the gracious providence thou hast ever exercised over me. Suffer me not by my sins, to forfeit thy guardian care. In the name of Jesus, I pray thee to grant me the presence of thy Holy Spirit. Help me to keep my heart clean and cherish him in my bosom, in order that, under his direction, thy angels may continue to be with me, and guard me from all harm, and especially from sin. And then, I will endeavor to re-

member how I am in the invisible company of thy angels. This thought shall be ever in my mind, and keep me from all wickedness. It shall encourage me to strive after their innocence and piety, in order that when I die, I may live with them in eternal joy.

Nor, while I rejoice in the protection I receive from God, through his angels, will I forget how different my situation is in this respect, from that of the poor heathen, and thousands of superstitious people. They are continually afraid of ghosts or evil spirits, or something dreadful, they know not what. The rustling of a leaf makes them tremble. They live in slavish fear all their days, and know not where to go for security. I have nothing of this kind to alarm me. God is my protector and friend. I am every where surrounded by his presence. I cannot wander from him and his guardian love. I shall find him with me, in the darkest nights and in the most distant climes. And then, he has placed his angels over me, for my immediate protection. To be afraid of ghosts and evil spirits, would be to distrust my God. It would be very wicked for me to have such superstitious fears. Especially am I guarded on every side, if I am a child of God, whether older or younger. God has repeatedly declared that he is on the right hand of those who love him ; that he has graven them on the palms of his hands, and that he can never forget, or cease to defend them. Thus the Lord, in a dream, showed himself to Jacob, when alone, and far away from his father's house, he slept, and saw a ladder reaching from heaven to earth, and the angels of God, ascending and descending upon it. The servant of Elisha, too, the prophet, on having his eyes opened, found his master sur-

rounded with a multitude of chariots and horses of fire, sent by God, to protect him from all harm.

With such a guardian, I will press on boldly through the wilderness before me. I will both lay me down in peace, and sleep, for the Lord will make me dwell in safety. I will even walk through the valley of the shadow of death, feeling secure in knowing, that "The angel of the Lord encampeth around those that fear him, and delivereth them."

SECTION XXIII.

The resurrection, and the last Judgment.

It would be a great calamity, my young friends, for us to be ignorant of what awaits our souls, as well as our bodies, after death. In this respect, also, Jesus Christ has provided for our tranquillity,—and thanks to him for it. He has told us with perfect clearness, that the dead are to rise and live again; and that those who have been pious here, are to enter into happiness; but that those who have been wicked here, are to find themselves unhappy. When this will take place, he has not told us, only that it will certainly take place, sometime or other.

Immediately after the resurrection of the dead, our Lord and Savior will hold his last judgment; and when he comes to judgment, in all his dignity and splendor, accompanied with his holy angels, that is the end of the

world. The sun, moon and planets will then cease to shine, the heavens will pass away with a great noise, the earth will tremble, its mountains and cities will be overturned, the sea will roar, and the earth and every thing in it, will be burnt up.

Jesus Christ, will then sit down upon the judgment-seat, and all nations,—all those who have been raised from the dead, and all those who were living at the resurrection,—will be assembled together before *Him*, their Lord and Judge. It will then be made publicly known, what a difference there is between the good and the wicked.

The good, will Jesus place at his right hand, and confer public honor upon them for having shown themselves so benevolent and full of good feeling towards their fellow creatures. All the acts of kindness they have done for others in giving them food, supplying them with drink, and clothing them, as well as in any other services of love, in providing for their necessities, he will consider as done for himself; and he will say to them: “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

The wicked will Jesus place on his left hand, while he holds up clearly before them, how wicked and unmerciful they have been. He will tell them, that all the acts of unkindness and the want of compassion they have shown to others, particularly in designedly neglecting to feed the hungry, give the thirsty drink, take care of the sick, and receive the forsaken, he considers in the same light, as if they had been shown to himself. He will in threatening language order them away from him, saying: “Depart from me, ye cursed, into hell-fire, which has been prepared for the devil and his angels.” “These shall now go

away into everlasting punishment, but the righteous into life eternal."

Such, my young readers, are the declarations of Jesus Christ, respecting the resurrection of the dead and a great day of Judgment. Many wickedly disbelieve them, but we shall all soon by experience find them true. Within a hundred years, at farthest, we shall have done with every thing below, and entered upon eternity. The resurrection too, will at length arrive, and then we shall be called in solemn and awful assembly, to stand before God, and give up our final account.

It will be a fearful day to the wicked. There they shall see all the secret thoughts and purposes as well as public acts, of their vile hearts, recorded and drawn out in the most faithful and vivid colors, and fully exposed. There they shall be made to feel how often, in the persons of the widow and the fatherless, the stranger, the naked, the sick, the hungry, and other sufferers, they have treated Jesus Christ himself with contempt; and O how surprised they will be to find in him the powerful advocate of those whom they have abused; and to behold him as their enemy, seated upon the throne, clothed with almighty power!

But it will be a happy day to the good. There they will hear their unworthy, and, in many cases, forgotten acts of kindness, recounted over by the Savior and Judge himself, while he declares he considers the least service they have done in his name, to the very meanest of the human family, as done to himself. And what a thrill of joy will run through their hearts, when they perceive that he who sits upon the throne, is their Redeemer and friend, the very person whom they thought of and loved so much below!

And think, dear youth, of the honor or dishonor, you will then incur, according as you are good or bad, and are welcomed to heavenly joys, or commanded to depart into the miseries of hell.

It is pleasing here to have your parents tell you, you have done well, and to receive the approbation of the good. And yet the praise they bestow is often undeserved, and it may be very transitory. How much more pleasing then will it be to hear God say, "Well done good and faithful servant," knowing that it is not bestowed in vain!—It is painful here, to incur the censure of our parents and fall into disgrace of our fellows; and yet the censure may not be deserved, and the disgrace may be unworthy of attention. How much more then, how inexpressibly, painful, will it be, to fall into disgrace of God himself, and hear him say: "Depart from me, into everlasting fire;" and all this too, before the whole world? Here is honor worth seeking after, worth possessing; here is dishonor to be shunned and dreaded. With these thoughts before you, will you not think on eternity, and live for it, seeking that honor which comes from God only? I seem almost to hear you say:

"Blessed Savior, according to thy promise, the dead are to rise again and come forth alive from their graves; those who have done good to eternal happiness, but those who have done wicked to the most frightful misery. O help me, then, according to thy direction, to receive thy word with pleasure, and, in all things, yield it most perfect obedience. As the only honor worth having, comes from thee, and it will prove infinite disgrace to be disowned by thee at last, help me in all things to seek that honor which comes from God alone. Help me, blessed Savior, to obey and confide in thy Father in heaven above, by

whom thou wast sent ; that at last I may be so happy as to obtain the honor of hearing him say, " Well done, good and faithful servant, enter into the joy of thy Lord." My hope, my strong desire, is to obtain eternal life. The decision which thou passest upon me I know will be just. The honor I receive from thy hand will be deserved through my Savior. Clothed in the robe of righteousness which he has provided, I shall arise at the resurrection of the just, and enter into eternal joy."

H Y M N.

No more of toil or fawning,
For aught below the sun ;
I see the judgment dawning,
And brighter as I run.

Take back, ye who for it languish,
Earth's faded wreath and torn ;
I blush with burning anguish,
It ever to have worn.

I pant for laurel flowers,
Of pure celestial hue ;
In bright immortal bowers,
I have a seat in view.

Kind angels call me thither,—
I hear their harps resound,—
With wreaths that never wither,
By Jesus to be crowned.

There we'll rehearse the story,
Of Jesus' dying love,
And range the fields of glory,
With kindred souls above.

SECTION XXIV.

Eternal life.

I am destined, then, to eternity. My body only is to die. My soul is to live forever. It will live when this sun has gone out, and all these stars are extinguished, and the heavens and earth have departed. It may have to live in everlasting pain and sorrow, in that dreadful world, of which the Bible speaks, and in which all the wicked are, after death. But it may also be permitted to live in that world, where Jesus and his holy angels are. The Savior so loved the world, that he gave his life for its salvation. He has by his death, provided for even such a sinner as I am. I seem to see the gates of heaven thrown open before me, and

“ The kind angels at the gates,
Inviting me to come ;
While Jesus my forerunner waits,
To welcome travellers home.”

The world has lost its charms. I see it short and transitory. I am allured onward to the realms of glory. I cannot forget how happy my school-mate, Henry, was, when he came to die. “ O mother,” said he, “ I am going to see Jesus, and I shall love to be with him.” And grandmother, too, when she came to die, she was talking about heaven, and the people there, all the time, until she lost her voice. I would be willing to stay here as long as God pleases ; but, O how pleasant it will be to go to heaven, and there inherit eternal life. There will be no sickness there, nor cold winter, nor darkness, nor storms,

nor death. It will always be day there, and happiness and peace. And then the music will be so sweet,—not a discord in it nor a jarring note. There too, grow the trees of life, and rolls the living stream, of which I have read in the Revelation of John. I shall eat of the fruit which grows on those trees. I shall drink of this water, not at a great distance from the fountain head, where it is commingled with putrid or bitter streams, but close by where it comes out of the throne of God, that great white throne. But above all, there I shall find Jesus, who loved me so much before I knew any thing about him, who thought of me in the kindest manner, before I even had a being.

“There I shall see his face,
And never, never sin.”

O what inexpressible thoughts arise in my mind while I think of these things.. I am indeed often afraid that I do not love my Savior better than every thing else. But there *are* times, in which I hope I do. And then, I think I understand what is meant in the Pilgrim's Progress, when it is said, that Christian, having gone up to the top of the house and looked towards the south, beheld at a great distance, a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains very delectable to behold. It was the same place which he and Hopeful saw, by the aid of the perspective glass which the shepherds gave them, when they were on the top of the hill, called Clear. It was the celestial city, it was that paradise into which Jesus told the penitent thief on the cross that he should be, in a little while, and that too, on the very day of his death. It was that place I love so much to think of.

O my blessed Savior, Jesus Christ, from my very heart do I rejoice, that thou hast given me such instruction respecting thy will, and the way to eternal life ; that thou hast furnished me with such inviting prospects. Help me ever more to press onward, with the world behind my back, and heaven before me ; and feel truly grateful for that grace of thine, by which I am enabled to look forward to the future with such glorious hopes.

H Y M N.

Amid the wilderness I tread,
Of gloom and pilgrimage and dread,
With scenes eternal drawing near,
I am cheered ; the realms of joy appear.
What tho' the land be dimly seen,
And death's cold river roll between,
At every step appear a foe,
And hell flash fearful as I go ;
To guard me safe on either hand,
I see the angels marshalled stand,
While brighter, like the dawning day,
Heaven sheds its beams upon my way.
Taste, then, no more, earth's bitter streams—
Keep fast thine eye upon these beams ;
Press boldly up the mountain glade,
Or fearless penetrate the shade,
Till, clad in new immortal bloom,
Thou issuest from the desert gloom.
Enraptured, then, survey the plains,
Where thy Redeemer lives and reigns ;
Hard by, the trees celestial grow,
And life's broad living waters flow ;
The city of thy God lies here,
The rainbow and the cloud appear,
The sacred choir, the burnished throne,
And (joy transporting !) all thine own.

PART III.

SECTION I.

I. THE PARABLES OF JESUS.

Introductory Remarks.

You have already heard enough, my young friends, of the instructions of Jesus, to know, that every thing he taught is useful, and will be listened to and remembered, with great pleasure, by pious children and youth. He has, however, taught us many things in a peculiarly interesting and agreeable manner. To his disciples, and others who collected around him, he often uttered little histories or narratives, which are usually called parables. These were either accounts of events which had really happened, or else inventions made for the occasion, just as if they had happened. They embodied most excellent instruction, and were expressly intended, by the interest they excited, to set those who heard them a thinking. From them, we too may learn a great deal as to what is right, and what is wrong; as to what is good and adapted to make us happy, and what is wicked and adapted to render us unhappy. I can here make you acquainted with but a few of them. If you read them with attention, they will prove very salutary to your imagination and your heart.

SECTION II.

The lost son.

A rich man had two sons. The youngest did not wish to remain any longer under the inspection of his good father; and, for the purpose of being able to live without hindrance, according to his youthful inclinations, he resolved to go into a distant country. He requested of his father, therefore, the portion of the estate which would regularly fall to him, as his share of the inheritance after his father's death. The good man complied with his son's wishes; and this young man collected all his money together and went into a strange country. Here he did whatever seemed to him to be good, and gave himself up altogether to sensual pleasures, leading a very wild and disorderly life; until, in a short time, he had squandered away all his wealth in sports, drunkenness, and debauchery. Soon after this, there came on a terrible famine, in the land where he was residing. On account of his great poverty, he felt the pressing scarcity far more than others. In order, therefore, to avoid dying of hunger, he was forced to become a feeder of *swine*. While he was thus employed, he would gladly have satisfied his hunger with the swine's food; but not even of this did he receive a supply. Inexpressible indeed was the depth of anguish, into which this young man now found himself plunged by his past follies and dissipated conduct! He, who had possessed great property, lived in luxury, perhaps worn splendid garments, and seen himself surrounded with a multitude of gay and joyful

companions,—now saw himself just ready to die of hunger, clothed in ragged and filthy garments, living in the most contemptible condition a man, and especially a Jew, could occupy,—among the swine in the field, and afflicted perhaps, at the same time, with diseases brought on him, by his dissipation.

Alone and forsaken, he now began to think upon his miserable state. In the course of his reflections, he said to himself: “How many day-laborers has my father and they all have food enough, while I am here perishing with hunger. I will arise, and go again to my father,—will confess to him my folly, my unsteadiness, and my infamous conduct, and ask his forgiveness.” He immediately entered upon the journey, and came to his father. His father caught sight of him, while he was at a great distance, and in him, at once recognized his son. Full of compassion for the miserable condition in which he saw his son, the father ran to meet him, fell upon his neck, and kissed him with the greatest tenderness. Full of humility and bowed down to the very dust, the returning son then said to him: ‘Best of fathers, I have sinned grievously against God and against thee, and am no more worthy to be called thy son. Take me into thy family as a day-laborer, as a hired servant.’ The good father forgave him every thing, took off his filthy, tattered garments, clothed him with a fine robe, putting a ring on his finger and shoes on his feet, commanded a splendid feast to be prepared, told the members of his family that they ought to be truly joyful, and, full of paternal gladness and delight, exclaimed to them: ‘See here! This my son was as it were dead, but he is alive again; he was lost, but now he is found.’

The eldest son, on coming from the field where he at

first was, hearing of the return of his brother, and perceiving the joy it occasioned, was so far from rejoicing with his father and all the family, as to be filled with envy and indignation. He would not even go into the house. The good father went out to him, and reasoned with him, intreating him to come in ; but instead of yielding to his father's solicitation, he brought up reproaches against him, objecting that he had never once permitted him to make merry in a friendly festival ; but that as soon as his other son had come home, who had wasted away his property in the most dissipated life, he had killed for him the fatted calf, and made a great feast. The good father, however, replied to his son in a manner full of affection and love, told him that he had ever lived with him, and been receiving favors at his hand, and besides was as it were master of all his estate ; and, by rightly impressing him, respecting the matter, endeavored to bring him to take part in the joy of the whole family, on account of the safe return and the thorough reformation of his only brother, telling him as he had told the rest of his family, that nothing was more proper than this joy, for that this brother of his, was like one restored to them from the dead, or one found, after he had long been given up as altogether lost.

SECTION III.

Reflections.

This parable has been extolled as a most admirable one, particularly by the pious Lavater of Switzerland. It is indeed deserving of all the praise it has ever received, and should be read not only, but studied. In what I say of it I must be brief.

By the good father is to be understood God, our righteous Father in heaven ; and by the lost son, the sinner. As the father here spoken of, forgave his deeply humbled and repenting prodigal son, as soon as he asked for forgiveness ; so God our heavenly Father daily forgives all those godless children and wicked men, who, coming to reflection, acknowledge their sinful ways and repent. They may belong, indeed, to the very vilest, and have treated him with the greatest abuse ; but as soon as from a distance, he catches sight of them coming towards him, he forgets and forgives the past, runs to meet them and clasps them in his arms. Such kindness is there in the heart of our heavenly Father, and so ready is he to forgive the repenting sinner. And then the joy occasioned as Christ tells us, among the angels of God, by the repentance of the sinner, is very finely represented by the joy with which the prodigal was received on his return, in the house of his father.

From this parable then you see that there is a deep interest taken in the salvation of the sinner, in the spiritual world. The family from which this prodigal has wandered is a most kind and affectionate family, and look upon

nothing with so much pain, as the waywardness of one of their Father's children,—look upon nothing with so much joy as the return of such a profligate.

I do not know how you are affected, my young readers, with this view ; but as to myself, I cannot get it out of my mind. *It alarms me.* There must be some unutterable reasons why the good beings of the spiritual world should feel so deeply anxious for the salvation of the sinner. *It fills me with hope.* As however worthless I may be regarded in this world, there are beings in the universe who do not so regard me. The inhabitants of heaven take the deepest interest in my welfare. *It allures me.* I feel that the heavenly family, from which I have wandered, is a most lovely one, and long to rejoin it, confident that I never shall be happy, so long as I am away from it ; and though consciousness of unworthiness, often causes me to blush and tremble, when I think how pure and holy it is ; yet the tender manner in which God is represented as receiving the returning sinner, allures me onward. I will continue my journey to my Father's. I am unworthy, but he is kind. He has received others, and I am sure that he will not reject me ; and if I can only get into his family, even as a hired servant, I shall be happy. It is all I ask.

The parable before us, however, gives rise to other reflections. From it you see clearly into what an unhappy condition young people are brought by giving themselves up without consideration to the follies, lusts, and dissipation of youth. He who, like the lost son, spends the early years of his life in extravagance and vice, will, when he becomes older, like him, find himself sunk in poverty, shame, and contempt. Diseases, weakened energies of soul, and a life shortened by crime, are the natural pun-

ishments which he ordinarily draws down upon himself by his irrational conduct. Believe me, I have known a great many youths who, by their wild and godless lives, had plunged themselves into the most woful misery. At the beds of the sick and dying, I have heard the sighs of many young persons, while they cried out : “ Would to God we had not so blindly followed our lusts and passions. Had we yielded obedience to the exhortations of our parents, and teachers, we should not be now lying here in such a pitiful condition. We ourselves are the guilty authors of our misery, of the woful death before us.”

It would hence be well for your friends occasionally to take you with them to the sick room or to the hospital, and there point out to you some of these miserable beings. You would in truth find it very sad, to behold them experiencing, both in body and mind, the most direful effects of a dissipated course of life, and writhing in agonies, from which in this world, there is no deliverance ; but from it, I trust, you would derive instruction. How could you indeed see the drunkard and debauchee, going down to the grave in unutterable and irremediable torments, without flying from the bottle,—however alluring it might seem,—and without refusing ever to suffer yourselves even in thought, to forget what Solomon has told us at the command of God in the seventh chapter of Proverbs, and what the Savior himself has said in the twenty-eight verse of the fifth chapter of Matthew ! You would then have a visible illustration of the truth so often declared in the Bible,—that indulgence in pleasures which God has forbidden, ends in the greatest unhappiness, the most fearful suffering. You would see with your own eyes, that the way of the transgressor is hard ;

that sin does, indeed, at least in this world, bite like a serpent and sting like an adder.

And besides, just think of the black crimes which lie in the way of a young man, when he has once fairly embarked on the current of self-indulgence ; of the deep, the overwhelming sorrows he will bring down upon his dear parents and friends,—hurrying them away, perhaps, to untimely graves ; and above all, of the fearful doom that awaits him, when, without one solitary friend, with Jehovah himself for an enemy, he enters the other world.

Forget not then, that *you* have a weak and effeminate heart. It is easily wrought upon by wicked pleasures. It must be guarded on every side, or else it will leave you to be blinded to what is good, and to be hurried away by the allurements of vice, as others have been. Call to mind the admonitions you have already received. Shall your parents and friends, and the word of God itself, have all exerted their influence over you in vain ? The words of the pious Gellert, (as near as I can translate them,) who was a faithful and experienced counsellor of youth, are in this view, worthy your deep attention.

Sweet pleasure blasts the wretch she seizes,
While chasteness, life and health secures ;
There's nought but pain and sore diseases,
For him who follows where she lures.
He who destroys God's temple here,
Deserves his vengeance most severe.

How lovely was the youth, and blooming,
Ere charmed from virtue's hallowed ways ;
But now—pale, haggard, and assuming—
The flower is blighted and decays.
Deep guilt corrodes his brow with fears,
And whispers judgment in his ears.

Flee then the cup that Pleasure offers ;
And should her flattering smiles impede,
Go ask the grace that Jesus proffers,
And wisdom in the hour of need.
Thou'st many a trial here to brave,
Or die at last, beyond the grave.

Recognize it, therefore, as the greatest of divine favors, that you still live under the inspection of good parents and teachers. Receive with gratitude the chastisement they inflict upon you, should it even happen to be a little severe. No youth, when he comes to sober thought, will murmur on this account, except the light-minded,—those who are inclined to criminal extravagance, and wish to live according to the bias of their own irrational self-will, far away from all parental direction and restraint. The prodigal was such a character ; it was his disposition in this respect, that occasioned his misfortunes. Beware, therefore, of becoming so blind to your own interests, as, for the sake of a little self-indulgence, to think for a single moment of breaking away from the careful and vigilant education of your parents and other friends. Remember that they know more of the world and the human heart, than you do, and can tell far better what is for your good. Put perfect confidence in their wisdom and kindness, and yield unhesitating obedience to their advice. They may sometimes deny you a pleasure ; but, depend upon it, they will have reason to do so ; and that in the end, you will bless them that they guarded you so closely, and were often severe towards you.

And besides, is pleasure your object ? Good children and youth are a source of daily happiness to their parents ; and where can you find pleasure in greater purity, than in daily seeing the hearts of your parents filled with joy at

your good conduct ? And will it be no pleasure to reward these guides and guardians of your youth, for the innumerable sorrows and cares they have sustained on your account, and the ceaseless pains they have taken to make you happy ; and to reward them too, in the only way in which it will ever be possible for you to do it ?

It is painful for me here to reflect that this little book may perhaps fall into the hands of some who have long since given themselves up to forbidden pleasures, or at least, to great wildness and irregularity of conduct, and thus have already broken the hearts of their parents and guardians. The very thought recalls to my mind many trying scenes that I have witnessed of mothers, weeping for ruined sons, or sisters, for lost brothers. I had thought in this place of relating some of them, but they will probably occur in abundance to every body's recollection. Where is there a village which is not full of tales of woe of this kind ? *one* instance in my own experience, while passing several years since, from Geneva to Auburn, very deeply impressed me. After crossing the Cayuga lake on the afternoon of a beautiful May-day, having strayed out of my course, I had knocked at the door of a retired cottage, to obtain some refreshment. I was most cordially received by a widow woman and her daughter of about sixteen years of age, and heartily welcomed to whatever I wanted. Nay more, I was entertained with an interest for which I could not account, and had questions put to me about my mother and myself as if they felt the deepest interest in our mutual welfare. On my arising to come away, the daughter had withdrawn. The mother, after having urged me to spend the night at her house, accompanied me to the door. Here stood the daughter ; who seeing me about to leave them, burst into

a flood of tears, exclaiming, ‘O you make me think of my brother, you look so much like my brother.’ Here the riddle was solved. The woman’s only son had left her, a lonely widow, during the last war, and gone into the army. For some time she had heard from him incidentally, or in other ways. At length, she ceased to hear from him any more. Years had now elapsed, and yet neither his mother nor his sister had forgotten him. When they saw me coming towards the cottage gate over the field, my resemblance to him deceived them and made them think for a few moments, that he had returned; and, though it was painful to find that it was not so, the same resemblance made them afterwards take a deep interest in me, and wish to detain me. I left them, putting up a prayer to heaven in their behalf, and feeling that a mother’s and a sister’s love is too sacred to be trifled with or disregarded.

If any such wayward youth should happen to catch sight of these lines, let him read the parable of the lost son, and look carefully into his own heart, reflecting how bad he has been. It may be too late for him now, even if he repents, to undo all the injury he has done to his parents and friends; but by repenting he can obtain the forgiveness of God, a good share of happiness even in this life, and above all things, happiness beyond the grave. This in such cases, is the only way, in which we can repair the injuries we have done our friends.

PRAYER.

Blessed Father in heaven, suffer not the wicked pleasures of youth, to have power over me. Let me be guided all my life long by wisdom and godly fear, in order that it may go well with me, both in this world, and in

that which is to come. So govern me and others young like me, by thy good Spirit, that none of us may fall into the follies and dissipations of youth, as did the lost son, and bring ourselves into misery.

O God, thou knowest how many things there are to allure us to sinful pleasures, in the world, and how many there are, who would gladly seduce others to become their companions in wickedness. My heart is still weak. Like other children, I am often indifferent to the truth, and very thoughtless. I pray thee, suffer me not to be led astray by any wicked examples, and drawn into vicious practices. Sustain me in all the temptations and allurements I meet with to sin, and bring me safely to heaven at last.

Blessed Father in heaven, I have often sinned grievously against my parents and against thee. I am not worthy to be called thine ; yet, for the sake of Jesus, forgive all the sins of my youth. Help me from this time onward, to be more careful to please thee, and to fill my parents and teachers with joy, by my good and pious conduct. Hear my prayer, for the sake of Jesus, in whose name it is offered.

SECTION IV.

The servants with different sums of money.

A rich man in the course of his business, travelled into a foreign country. Before he left home, he called together his servants or the managers of his affairs, and presented them with certain sums of money. To one he gave a thousand dollars, to another five hundred, and to a third, three hundred. To them all he said: "Use the sums which I have now put into your hands, in such a way as to gain something by them, until I come again and call for a reckoning with you. When he returned and held a reckoning with them, he found that the first had gained a thousand dollars, and the second five hundred. He was well satisfied with them, and returned to them what he had put into their hands at first, together with what they had gained, promising to entrust them with still more.

The third one, however, had been too idle to gain any thing by the money with which he had been entrusted. He had suffered it, indeed, to lie wholly unemployed. His lord, therefore, with justice, gave him a sharp rebuke, dealt with him as an idle and wicked servant; took his money from him, and gave it to him who had originally received the most, and who had, at the same time gained the most, and thereby shown, that he would also know how, well to employ a larger sum. In addition to this, he also condemned the slothful servant to severe punishment, for his unfaithfulness.

This little narrative or parable, my dear readers, is also

full of important instruction. God has not given you equal powers of body or mind ; nor furnished you with equally favorable means and opportunities for obtaining useful science, knowledge and skill. To some he has given more in this respect, and to others less. Now all that is required of any child, is, that he make a faithful use of the gifts or talents which have been loaned to him. Whatever you have received from God, whether more or less, you are under obligation to employ for his glory and the benefit of the world. He who has received much good from God, is called upon to exhibit much diligence, in turning this good to a careful purpose.

Know, therefore, that those children, who have good powers of mind and have property, are far more deserving of punishment and are far more odious in the sight of God and man, for being ignorant and useless, than poor and simple children are, for remaining in their stupidity and wickedness ; for the latter are destitute of those capacities and encouragements to become useful in whatever is good, of which the former are possessed. In the mean time, however, poor and simple children are also deserving of punishment and contempt, if they do not employ the little time, opportunity and power, they have in endeavoring to become wiser, more pious and more skilful.

Carefully avoid, therefore, on the one hand, every thing like envy or hatred towards others, who may have more in this world than yourselves. On the other hand, be diligent in your youth, in every thing that is good ; for if you do so, you will receive far more from God when you are old, than he has now given you ; and in heaven, God will reward you with unspeakable honor as having been pious and faithful.

Let not thy heart be sad or grieved,
That meagre is thy store ;
Improve the gifts thou hast received ;
God never asks for more.

SECTION V.

The rich man and poor Lazarus.

You will find this little narrative in the 16th chapter of Luke. You must have heard it and read it. It is one of the most solemn and awful ones there is in all the New Testament. It teaches us, that wicked men often prosper in this world, spending all their days in splendor and joy, and flourishing like a green tree planted by the water brooks ; while the pious, on the other hand, are often obliged to suffer poverty and every manner of disease.

You will experience the truth of this, when you grow up to be men, and become better acquainted with the world. Think not, however, on this account, that the wicked fare better than the good. This life is very short. In seventy or eighty years at farthest it is gone ; and very few live to be so old. Then the wicked die, as well as the good. Now after death there is another life, which lasts forever. There it will become manifest, that it was happier to honor, love, and obey God, than it was to forget him and do wickedly ; for in that world, the wicked suffer eternal pain, and the righteous have everlasting

joy. The wicked rich man, lifted up his eyes being in torments, while the poor good man, was happy in heaven.

Take particular notice of this ; and should it be your lot, also, to suffer from poverty and want in the midst of your piety, while you see wicked men around you possessed of temporal abundance and delight, do not, on that account, become weary of the practice of godliness. Continue pious, and do nothing which is not right in the sight of God. With those who pursue this course it will go well at last, when the wicked, who were happy at first, have fallen into eternal poverty, shame, and misery. You have an instance of this, in the rich man who was not good ; who, after death, as the Savior tells us, was unable to obtain a cup of water to cool the burning heat of his tongue, while Lazarus, after the poverty and want he had suffered upon earth, was partaking of enjoyment and repose in heaven.

Fix this little narrative firmly in your minds ; and as often as you read it or repeat it, pray : “ Guard me, blessed Father in heaven, against every thing like want of pity and tenderness of heart towards the poor and suffering.”

I ask not wealth or honor here,
But like my Lord above,
With those who weep, to drop a tear
Of sympathy and love ;
And when I come at last to die,
A humble part to share
With the redeemed above the sky,
And be remembered there.

SECTION VI.

The merciful Samaritan.

I have just been telling you how, from the account of the rich man and the poor Lazarus, and the different treatment they received in the other world, you should learn to use property aright and to sympathize with and assist all who are poor and needy.

The little narrative or parable of Jesus, about the merciful Samaritan is also calculated to excite you to the same good conduct. You have all doubtless read it; but to fully understand it, you must be informed that the man who got so wounded on his way from Jerusalem to Jericho, a road frequented by thieves and robbers even to this day, was evidently a Jew; that the priest and Levite who passed by him, were Jews too, and hence bound as brethren, but much more by their profession, to assist this poor wounded man; and that the Samaritan who finally treated him so kindly, belonged to a class of people, with whom the Jews had no dealings, and whom indeed they looked upon as enemies. The Samaritan, therefore, did not merely find a man and a stranger in distress. The person whom he found wounded and forsaken and half dead, and took such tender care of, was his bitter enemy.

In this parable then you have beautifully set forth by the Savior himself, the duty of loving your fellow creatures, of which I have more than once spoken. You are always to be ready to do, as the Samaritan did,—to assist those who need your assistance, without any regard to

the place or country to which they belong, even should they happen indeed to be your bitter enemies.

If, therefore, you see another child fallen down and brought into danger, or a poor man lying in the streets and in danger of dying from cold and hunger ; you must raise this little child up, and do every thing you can to save it. You must ask your parents and neighbors to give this poor man food and clothing and to bring him into a house, in order that he may not perish of cold and hunger. That would be a very wicked child which should rejoice to see others in misery, or ridicule a poor man who should be suffering with want. That would be a very foolish and ignorant child, which should think that we ought not to give any thing to or help a sufferer, because he was of a low rank, or had been educated in another religion.

Whatever the sufferer be called, whether high or low, Christian or Jew, Lutheran, Catholic or Reformed ; regard it not. Serve him, help him, give him what he needs. So God does. So Jesus, according to the account of the merciful Samaritan, would have us do. So the angels would do, if they lived upon earth.

CHARITY.

Cold the heart of man was beating,
When heaven's Love in pity came,
And, with kind and gentle greeting,
Softly whispered Jesus' name.

Slighted oft, and unattended,
Still she wanders here below,
Seeking for the unbefriended,
Listening to the tale of woe.

O'er the stranger, see her bending,
As he fainting lies and cold ;

While, with anxious care attending,
On she leads him to her fold.

Should in distant wilds I languish,
Let me view her watching by,
Hear her soothe my dying anguish,
See her pointing to the sky.

And, earth left, with hope to stay me,
Covered o'er with wounds of sin,
At heaven's portal down I'll lay me,
Till she come and lead me in.

SECTION VII.

The Sower.

In the parable of the sower, we read, how the seed which was scattered abroad, fell upon many different kinds of soil. A part of it, in particular, fell upon a hard trodden footpath, where it found no earth, and was lost.

This representation reminds us of many foolish and obstinate youth, who remain inattentive and indifferent to all the religious instruction and good exhortations they have received from their teachers and parents,—who, though possessed of the best means for growing in christian virtue and knowledge, make no use of them whatever, but still remain ignorant and wicked.

I remember such a youth. He was my classmate at an academy, and called Stephen. His father, a pious

and good man, had taken great pains with him, and tried various ways to bring him to repent of his sins and love the Lord Jesus Christ, but all in vain. He still remained a wild and irreligious youth; and at last, when urged by his father to go to a sabbath-school, which had just been established in the place, he boldly declared to him, that he did not wish to be driven to heaven. The scene however soon changed. On going to the academy one morning, I was told, and the news gave me an inexpressible shock, that Stephen was dead. He had had no sickness. On the other hand, he was smart and active; and but a day or two previous, he had recited with his class.

On the evening before his death, at a party of young people, he got to bantering with his companions about drinking what he called the essence, but they affirmed to be, the oil, of wintergreen, until he finally swallowed quite a vial full of it. Soon after the poor fellow's return home, he was seized with dreadful thirst, and asked a little brother to rise and get him some water. Great agony succeeded, which continued to increase, in spite of the efforts of the physician, even after the cause had been ascertained, for the information was given too late. Nor was this all. His mind was in greater agony than his body; and when he found death inevitable, deeply did he lament the manner in which he had treated the pious efforts of his father, and refused to go to the sabbath-school.

Poor youth! His mind and heart, had been like the footpath, which is trodden down hard. The seed of the word of God could find no soil there; and in the end, he died as the fool dieth.

Happy will it be for you, my readers, if your hearts resemble that good ground, in which the seed sown took root and brought forth rich fruit,—if you listen attentively to pious exhortations and religious instruction from your parents and teachers, and treasure the truth up in your soul,—if, agreeably to what they teach, you, from your youth upwards, love virtue and the fear of the Lord, and, all your life long, make it your grand object to become stronger and more consistent as disciples of Jesus Christ.

SECTION VIII.

The laborers in the vineyard.

A certain master of a family, going out early in the morning to hire laborers into his vineyard, found some whom he agreed to employ for a shilling a day, and accordingly set at work. Going out again about nine o'clock in the morning, and finding others standing idle in the market-place, or the place of public resort, he told them also to go at work in his vineyard, and that whatever was right he would be sure to give them. The same thing he also did to others at noon, and at three o'clock and at five, in the afternoon.

When the day had closed, he called all his laborers to him, and beginning with the last whom he had hired, and proceeding backwards in this way, he paid them all up,

giving every man a shilling, and making no difference between those who had worked all day, and those who had worked only a part of it.

The good man in doing this certainly did not wrong those whom he had first hired ; for he gave them all for which he had agreed with them. To those on the other hand, who had labored less than a day in his vineyard, he showed himself good and generous ; and his conduct in this respect, ought to have excited universal approbation. It did not. Those who had labored all the day, were filled with envy of their fellow laborers and murmured against the good man of the house.

This parable is also full of instruction. From it we learn, in the *first* place, that it is the will of God, that from our earliest years, we should ever avoid idleness and diligently employ ourselves in labor. There is something for us all to do, and we should be careful to do it. An idle man is usually an unhealthy man, and always an unhappy and wicked man.

From this parable, we learn, in the *second* place, that God does as he pleases with every thing, and that it is our duty to feel that his will is the best, and to be satisfied with it. Even if we find it disagreeable at present, in some things, and contrary to our own wishes and inclinations, we must be careful not murmur against it, and his government. In the way of submission and obedience, we shall find that God's will and government were the best, and had their origin in wisdom and goodness.

From this parable, we learn, in the *third* place, the obligation we are under, to acquire all that knowledge, and to perform all those works, which God has pointed out, to persons of our age, rank, and calling, as to be acquired and performed ; and that in so doing we shall certainly

obtain his blessing and in a far richer measure than we deserve.

From this parable, we learn, in the *fourth* place, that to be envious of others for being richer, more distinguished, and happier than we are, as those who labored all day in the vineyard, envied those who had labored but a part of the day in it, is contrary to the will of God, is to show ourselves enemies in heart to mankind, and full of ingratitude to God for his goodness.

And *finally*, from this parable, we learn, that all children and youth who have hitherto wasted their time in idleness, malicious tricks, and not only useless, but sinful conduct, should resolve at once to repent of their wickedness in this respect. From this time onward they should employ all the means and opportunities in their power, for the accomplishment of some good object ; and by so doing, show themselves more grateful to God, than they have hitherto done. If they have for a long time neglected this duty, they should now attend to it, with so much the greater diligence, and spend every moment, and all their strength, in striving to become truly able, and christian men.

H Y M N.

‘ See how the little busy bee,
Improves each shining hour,
And gathers honey all the day,
From every opening flower.’

Like her, for body and for mind,
Each passing hour to fill,
Employment you must also find,
Or Satan surely will.

Think how the day has run to waste;
Your sun intensely shines;
Haste, children, to the vineyard haste,
And toil among the vines.

SECTION IX.

Perseverance in Prayer.

You remember that in speaking of prayer, I told you, you must always persevere in praying, if you would have God hear and answer you. So our Savior has told us, in two parables, which he spake at different times, on purpose to illustrate this very subject. In the first he says:

‘Suppose one of you to have a friend, and about midnight to arise and go to his house, and from without, call to him, saying: ‘Friend, lend me three loaves of bread; for altogether unexpectedly, there has come to me, a worthy guest, and I have nothing to set before him.’ He would dislike this unseasonable disturbance, and from within perhaps reply: ‘Trouble me not; the door is now shut; I and my children have gone to bed, and I cannot rise and give you what you ask.’ Now this man, though he cannot be induced by his friendship for you, to rise and furnish you with bread; yet by your pressing importunity, he will, I am certain, be induced to rise and give you as many as you want. Now I need not tell

you, (as the Savior meant by inference to be understood,) that if friends can be induced by importunity or persevering requests, to do such favors for each other, even against their feelings; much more may God, who is always ready and willing to hear and answer the prayers of the faithful.'

The second parable may be expressed in familiar language, so as to exhibit the true meaning, somewhat as follows :

'In a certain city, there was a judge, who neither feared God, nor regarded man. He was a hard character, prided himself in his perfect indifference and independence, and in his actions was guided wholly by his own feelings and selfish interests. In the same city, there lived a poor, defenceless, widow woman. This widow had a neighbor, from whom she received very unjust and oppressive treatment,—such treatment, indeed, as she could receive only from her enemy. Having suffered much from him, she, at length, as the only means of deliverance and redress from her wrongs, went and laid her case before this wicked, unjust judge, and entreated him to defend her against her adversary, and maintain her rights. This poor woman brought no presents,—her request was disregarded, and she returned home in sadness of heart, still to suffer under the hand of her enemy. She did not, however, give up her case in despair. She from time to time renewed her suit to the unjust judge, though for a great while, utterly in vain. At length, becoming weary of her, he said to himself: 'I will grant the request of this poor woman,—not because I am afraid of God, or have any regard to man, for I am perfectly indifferent to both; but to get rid of her

troublesome and exhausting importunity.' He did as he had resolved to do, and the poor woman went home rejoicing.

Now hear, (continues Jesus,) the language of this unjust judge. He resolves to do what is right, not because it is right,—from fear of God, or regard to man, but simply because it suits his convenience,—to get rid of trouble. And can you suppose that God, holy and just as he is, will fail to appear in behalf of those, who, day and night, in great confidence, lay their requests before him, without thereby wearying his patience? I assure you he will not. He is far removed from making any unnecessary delay in their cause. They are his beloved. They have but a short time to wait for his appearance. When, however, the Son of man comes, will he find this belief in the land? Will he find his professed followers possessed of such confidence in this respect, as they ought to have, and relying without despondency upon his faithfulness and love? Will he find their oppressors in any dread of his coming?"

SECTION X.

The good master and the hard servant.

All young persons who are inclined to anger, enmity and revenge, should, for their instruction and improvement, often and attentively read what Jesus has told us, of the noble-minded conduct of the good lord or master,

in forgiving one of his servants a great debt at his own particular request ; and what Jesus has told us too, of the hardness or cruelty with which this servant, after he had received this favor, treated a fellow servant, who owed him but a small sum. It throws light upon what I told you, on page 76 ; how you must be ready to forgive, if you would have God hear your prayers and forgive you. God is ready to forgive young persons, as well as others, their sins, and do them great good here, and also hereafter, if they repent, reforming their disposition to anger, enmity and revenge. If, however, they fail of this condition, and, notwithstanding God is ready to forgive them, show themselves unkind, unforgiving and revengeful, let them remember that they will be seized and thrown into prison,—a dark, gloomy prison,—at last. Let such thoughts as these pass through your youthful minds, and excite you to serious reflections and efforts upon this subject :

“ God and my parents and teachers have much to bear with, and treat very indulgently in me, a weak and erring child. Instead of punishing me often and with severity, as they might do, they forgive me the punishment I deserve, treat me with tenderness and friendship, and show me a thousand favors. Surely then it is reasonable and just, that I should suppress all anger and hatred and grudging in my own breast, and like them learn to bear with forgiving patience the faults of others, and with a willing mind, to do good to those who have injured me.

Moreover, it would make me very unhappy if I should not forgive my brothers, sisters, and playmates, the wrongs they do me ; for then my heavenly Father would not forgive me my sins against him ; I shall never ob-

tain happiness after death, unless I have his forgiveness. I hope I shall ever remember this, and cultivate kindness, forbearance and forgiveness in my very heart towards all offenders, feeling that God only prevents me from being as bad as the worst, and that I am now a guilty sinner in his presence, and have no hope of pardon, but what comes through Jesus.

‘Yes, my soul was once forfeited, and so were all souls. But he who had the power of us, and might best have taken the advantage of our sins and crimes, dealt kindly with us, took pity on us, and himself found out a remedy. O what should we do, if he who is the judge and sovereign of all, should but judge us as we are! Let me think of this, and I am sure that kindness and mercy will breathe within my lips.’ Let me, when I feel hard and unforgiving, go to the cross of Jesus, look there upon my suffering Savior, and think how he came there :

“Sinful soul, what hast thou done?
Murdered God’s eternal Son;”

and I am sure I shall not feel inclined to treat any of my fellow creatures on earth with severity, but be rather disposed to weep over their sins.”

Go to Calvary,—raise thine eyes—
Flows the crimson down the tree!
’Tis Immanuel bleeds and dies,
Pardon to obtain for thee!

Can a sinner e’er forget,
How his crimes were cancelled here,
And, when trifling is the debt,
Use a fellow-worm severe?

No, tho’ bitter be the task,
Like my Savior now in heaven,
I’ll forgive and only ask,
In my turn to be forgiven.

SECTION XI.

II. REFLECTIONS, ETC. ON PARTICULAR DISCOURSES
AND PARABLES OF JESUS.*On death.*

I am young, active, and healthy ; but I will not therefore venture to give myself up to youthful lusts and pleasures, thinking myself secure from death. If I should do so, my end might come before I was prepared for it,—in a manner altogether sudden and unexpected. I would ever remember the case of the rich man, of whom the Savior tells me in the Testament. He thought thus within himself : “ I have goods enough collected together for many years. I will now quit labor, and, having built larger and carefully stowed them all away, betake myself to the real enjoyment of life,—I will eat, drink, and make merry.” But God thought differently, and said to him : ‘ Thou fool, this night shalt thou die.’

Besides, I remember a number of my playmates have died. There was Mary and John, who went to the sabbath-school with me, and one of whom, belonged to my class ; they were sick but a little while, and died very suddenly ; and they were both younger than I am. And when the instructor told me the other day for a composition, to describe the grave-yard, and to copy some of the most interesting epitaphs I found there, I recollect I was astonished at the number of short graves, with the children in five of which I had been acquainted ; and the graves of three of them, were quite new.

Nor shall I soon forget one of the epitaphs: "A flower. It bloomed in the morning and withered at night." It recalled to my mind a piece of poetry in my sister Olive's Album about the morning-glory. She saw a morning-glory just opening, early in the day, and was delighted with it; and having cut off a large piece of the vine on which it grew, carried it into her room; but she had plucked it too early; before noon it withered and died. Not long after, a friend to whom she had told the circumstance, wrote the following piece for her, in her Album. I have thought of it often since, and I hope as I repeat it, I shall never forget, that though I am young and active, and well, I am not too young and active, and well, to sicken and die; or to lose my life by some accident, as many others have done.

THE MORNING-GLORY.

Olive, call to mind the story,
Of the flower you plucked so soon;
'Twas the beauteous morning-glory,
Withered, blighted, dead at noon.

I have plucked me many a flower,
Fragrant, beautiful and gay,
But, alas! from hour to hour,
Seen them wither and decay.

On a rose-bush, slightly shaded,
Two sweet buds I lately found;
In one hour they bloomed and faded,
And fell withered to the ground.

Such is life,—in fairest story,
Blooming lovely but to fade,—

Oft in youth,—a morning-glory,—
Withered, blighted and decayed.

Yet in Virtue's garden growing,
Sweet perfume it leaves behind,—
Plucked of angels, fresh and glowing,
In immortal wreaths to bind.

Prove, my child, fair Virtue's flower ;
Then, though blighted at the tomb,
In thy Savior's fadeless bower,
Sweetly shalt thou ever bloom.

SECTION XII.

On humility.

What an excellent rule of prudence and modesty is that, which Jesus laid down, while he was sitting at meat with a company of people full of pride, and extremely jealous of their rank ! ‘ When thou art invited to a feast or a wedding,’ said he, ‘ do not go at once and sit down in the highest place. A more distinguished guest than thou art, may come in, and then thou shalt be obliged with shame, to take a lower seat. Rather take at once, the lowest seat, and then thou wilt receive honor, if thou art directed to a higher one.’

And very excellent too, is the moral sentiment which

our Savior expressed, and often repeated, showing the advantage of humility over pride: "Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."

I used sometimes to think that those who acted the proudest, and I believe were the proudest, got along the best; but I do remember that a great many quarrels which took place among the boys at school, arose in pride. One said he was the strongest, and another said that he could hit the ball the best, and a third, that he could play quoits the best, until they all got angry and began to fight. I remember too, that those boys and girls, who seemed to be so proud, were not loved so much as others, while those who seemed modest and humble, and ready to oblige and honor others, were loved by almost every body.

I know that I have nothing to be proud of, for I am a weak and inexperienced child; but yet I know that I am apt to feel proud, and that pride is very unbecoming and wicked. I hope that as I grow up, I shall become wiser and better in this respect, and never be guilty of despising such poor ignorant children and youths as I am. Above all things, I should be humble before God. The Savior, in his account of the Pharisee and the Publican, who went up together in the morning to the temple to pray, has given me a fine example of the odiousness of all pride and haughtiness, and of the loveliness of humility and self-abasement, in the sight of God. The proud and honored Pharisee went boldly up to the place of worship and prayer, and, standing up erect, went to talking before God of his own excellences and good works; while the poor despised Publican stood at a great distance, and, feeling unworthy to even lift his eyes up to heaven, smote

upon his breast, and only asked God to have mercy upon him.

From this account it appears, as I have already been told, that God is merciful to those only who form no vain conceits of their own goodness in his presence, and who are hence not guilty of treating others with haughtiness, but who, on the other hand, feel that they are weak and sinful, and altogether unworthy of the favors they receive from his grace.

Blessed Father in heaven, to me also, from the first moment of my existence, hast thou shown thyself unspeakably good. I know that all thou hast done for me, has been the result, not of any worth or merit in me, but purely of thy divine and paternal mercy. Suffer me never to forget this; and for the sake of Jesus, continue to be gracious to me, a weak and erring child. Clothe me with his blessed humility.

SECTION XIII.

The great love of God.

How happy is my lot; what a gracious God I have! How much care he exercises over me, and what unwearyed pains he has taken to make me his, and bring me to everlasting happiness! My Savior has represented this

to me in truly vivid colors, by the image of the faithful shepherd, who went out into the wilderness after a single sheep which had strayed away, and looked for it until he had found it ; and then, full of joy, laid it upon his shoulders ; and having arrived at home, called together his friends and neighbors, and said to them : “ Rejoice with me, for I have found my sheep which was lost.” The same blessed care and anxiety, he has also brought clearly to my view in what is said about the lost piece of money.

‘ Where is there a woman,’ says he, (he speaks of a *poor* woman,) ‘ who, possessed of ten nine-penny pieces of money, if she lose one of them, will not light a candle, sweep the house, and seek with all diligence until she find it ? And having found it, she calls together her female neighbors and friends and says to them : “ Rejoice with me, for I have found the piece of money which I had lost.” I assure you that there is such joy among the angels of God, over one sinner who truly repents and yields obedience to my doctrines.’

My blessed Father then in heaven, has sought for even me. What pains has he taken, by instruction, and admonition, and various acts of benevolence, ever since I had a being, to truly enlighten my understanding, thoroughly impress my heart, draw me to himself, and finally bring me to heaven ! O wonderful love ! It brought the glorious Redeemer down to this world to suffer and die for me not only, but all sinners. Yes, the Son of man, as he has asserted, did indeed come to seek and to save that which was lost,—to look up his perishing sheep.

He once had a fold in Eden, a peaceful, happy fold ; but his sheep broke loose from it and strayed away into the wilderness of the world. He discovered it ; and,

though he had other sheep which had not strayed, he mourned over the wanderers, his heart was touched with compassion for them, and he resolved to risk his life to save them. Accordingly, the good shepherd left the delights of his father's house, and wandered far off into the wilderness to look them up.

He found them scattered on the mountains, or panting of thirst by bitter streams. They were faint and weary, and worried by ravenous beasts of prey. He presented himself to his beloved flock. He called them all by their names. He would fain have led them to green pastures, to secure fields, and have enclosed them in his fold. But they knew not his voice; they fled away at his approach. But he threw himself between them and the wolves of the wilderness, which came howling upon them on every side. He faced these ravenous beasts of prey. He fought with them. He fell before them. The good shepherd laid down his life for his sheep. His body was mangled and torn for them in the wilderness. But his purpose was accomplished in death. His sheep were rescued, for the enemy were satiated with his blood.

O inexpressible love! No wonder that God, under the influence of this love, sends angels to guard those that are his. He loved them while they were his enemies; much more must he love them as his friends. He will certainly continue to love and protect them until death, and hereafter forever. Nothing shall ever alienate his affections from them.

Most gladly then will I, like an obedient child, hear him calling me, and follow his voice. I will make it my first object to obtain heavenly dispositions and feelings. I shall then find my greatest pleasure in the company of good men; and, like the angels of God, from my very

heart rejoice to see ignorant and wicked men becoming wiser and better. I shall then be safe as long as I live. Feeling that I am a child of God, and have his angels around me, and his eye of love upon me, I will pass fearlessly on through the wilderness.

H Y M N.

O wonderful, amazing love !
When death was drawing nigh,
The Savior left his throne above,
For enemies to die.

All hell in furious storms arose ;
On Calvary he ends ;
'Twas thus he loved his bitter foes,—
O how he loves his friends !

Sweet streams of mercy ever flow,
Celestial fruits abound,
And angels guard them as they go,
And kindly hover round.

Cheer up, my soul, thine eyes elate !
See myriads on the wing,
To guard the feeblest to the gate
Of their eternal king.

Fear not. Tho' child in years and strength,
A life-guard is at hand ;
Thou safely shalt arrive at length,
In Canaan's happy land.

SECTION XIV.

III. HINTS AND EXAMPLES FROM THE LIFE OF JESUS.

Youthful pleasures.

Jesus, as we read, together with his disciples, went to a wedding. He did not, however, disturb the enjoyment of the guests who were present. On the other hand, he took measures to preserve it, by changing water into wine.

From this we see, young friends, that the kind Savior permits men to have innocent enjoyment. Here, also, he teaches them by his example, to hold agreeable and friendly intercourse with each other. Dark and morose persons he evidently could not endure. He commanded his disciples, in their acts of divine worship, to avoid all hypocritical disfiguring of the face, sourness of look, and hanging down of the head, and required of them never to appear sorrowful without a cause.

It is not true, then, as young persons are apt to think, that religion is designed to be a gloomy thing, and that to become Christians, we must give up all enjoyment in this world. The Christian, as well as others, may take satisfaction in life and rejoice in social intercourse. Indeed, the Christian is the only person who can draw solid pleasure from the things of this world, and the bounties which God has heaped upon the human race, in the works of creation. The difference between him and a wicked man in this respect, is very much like that be-

tween an obedient and a disobedient child. Both are living upon the kindness of the same father; but the disobedient child receives every thing with an improper spirit;—with a moroseness of temper, and with that kind of feeling, indeed, which prevents all real enjoyment. The obedient child alone derives solid satisfaction from the bounty of his father.

Be then of a cheerful disposition, and delight in social intercourse. Look upon the world and all it contains, as the work of your heavenly Father, and his gift to you and others, to use with rejoicing.

It is necessary, however, for Christians, and especially for young Christians, to guard themselves against taking improper delight in the things of this world. Their delight is widely different from that of the wicked, and it must always be confined to certain limits. Because God permits them to have enjoyment in this world, and according to the example of Jesus, to have friendly intercourse with each other, they are not to give themselves up to sensual indulgence and youthful folly.

Thus, for the sake of pleasure, you must never neglect to learn what your parents and teachers have told you to, nor ever break any of their commands. You must never seek delight in any thing by which you transgress the word of God, injure your own healths, or do prejudice to the bodies or souls of others. You must never make youthful amusements the grand object of your desires and the main business of your lives. Your most fervent desires and most zealous efforts, must be directed to the strengthening of your minds, in acquiring what is useful and good, and accustoming your hearts to the fear of the Lord. Exercise great care in partaking of youthful enjoyment, and keep an eye upon yourselves, lest your in-

nocence and virtue be endangered, and you speak and do things, senseless, wicked, and highly deserving of punishment. This is a thing that often happens, when youth are drunk with joy, and giving themselves up to wild and extravagant pleasures.

As the best protection against all temptations to sin, in this respect, you should think often and seriously, upon all that is good and praiseworthy, which as christian children you are bound to perform, attend closely to your own hearts, and preserve a vivid recollection of the truth, of which I have before spoken to you, that God knows every thing and is every where present.

Look at yonder sun. How glorious he shines ! He sheds his rays over the earth. His heat is felt every where. He pierces with a glance through the universe. Emblem of the great Creator's eye, which, with a glance, penetrates through heaven, earth, and hell. Ever live and act as though the great Creator's eye was, like the sun at broad noon-day, looking down upon you. This did the little child of whom I told you, when she was tempted to do what was wrong. This is just what Solomon tells us to do. ' Rejoice, O young man, in thy youth, and let thy heart cheer thee, and betake itself to delight ; but constantly bear in mind, that thou must one day stand before God in judgment, and give him an account of all thy pleasure.'

And if you find, that, as Christians, acting under the influence of such views and feelings, you are deprived of some of those pleasures in which the wicked freely indulge, you will not, as Christians, much regret their loss. You have tasted of richer delights, the joys of pardoned sin. You will thirst for the enjoyment of your Redeemer. You will long to walk the green fields of heaven,

drink of the river of water of life, and pluck of the mellow fruit that grows on its banks. You will prefer a day in the house of God, to dwelling in the palaces of wickedness. Your greatest joy will be, that your names are written in the Lamb's book of life. Nothing is more certain than that he who is always thinking of the water of this world, has never tasted of the water of life.

'What sinners value, I resign;
Lord, 'tis enough that thou art mine.
Let me behold thy blissful face,
And stand complete, in righteousness.

Then,—glorious hour and blest abode!—
I shall be near and like my God;
And flesh and sense no more control,
The sacred pleasures of the soul.'

SECTION XV.

Peter and the miraculous draught of fishes.

All night long had Peter toiled with his net, and taken nothing. This was no doubt very trying to him. He was a fisherman by trade, and depended on success in his business to provide for his family. He and his partners had evidently given up all farther efforts at present, in despair. They little knew what mercy there was in store

for them. God, by this very disappointment, had prepared the way for greater blessings.

Jesus had been teaching in the neighborhood. He was then walking near by, on the sea-shore. He caught sight of Peter's vessel, at a little distance from land, and having entered it, and taught the people a while from its deck, he said to Peter: "Launch out into the deep and let down your net." Peter did so, telling Jesus at the same time with a desponding voice, of the ill success that he and his companions had had during the night; and immediately and to his utter astonishment, he obtained such a wonderful draught of fishes, that the net was broken, and both his vessel and that of his companions were filled so full as to be just read to sink.

By this miracle Peter's family was provided for. At the same time, it convinced him that Jesus was under divine influence, and produced in him such humility, that Jesus numbered him at once among his disciples. 'Depart from me,' said he to the Savior, 'for I am unworthy of thy presence,—I am a sinful man.' 'Fear not,' replied the Savior, 'for you shall hereafter catch men.'

Here we see, that it is not certain we are forsaken of God, because we meet with ill success and great discouragement. The stations we respectively occupy, and the parts we have individually to perform in life, are indeed various. All, however, to a greater or less extent, find the path of duty a path of fear and trouble. As Bunyan has aptly represented, it seems to lie right up a hill, which is high, steep, craggy, and very difficult to be climbed. So the faithful servants of God, whether apostles and martyrs, or Christians in the more retired walks of the church, have ever found it. It is ours alone

to do with our might what our hands find to do. Results we must leave with our Father in heaven. He may be after all, and, in proportion to our confidence in him, we shall unquestionably find that he is, dealing with us, even in his darkest providences, as his dearly beloved children.

We here also see, that all human efforts, in order to prove successful, must have the divine blessing. Efforts are indeed necessary. Without them, we have no right to expect any thing from God. The lad who never studies has no reason ever to expect to become wise or learned. The man who sows nothing in the spring, will certainly have nothing to reap in the fall. On the other hand, however, it is also and very evidently true, that, without the blessing of God, we exert ourselves altogether in vain. We may rise early and work late, but it will be labor lost. To be enabled to reap a crop of grain in the fall, for instance, from seed that we have sown in the spring, we must have warm rain and sunshine; and these God alone can send. So also we may begin early to study our books, be very diligent all day, and study late; and yet without the blessing of God, we shall not make any progress. Beautifully is this expressed by the Psalmist.

“Except the Lord build the house,” says he, “they labor in vain that build it. Except the Lord keep the city, the watchman waketh but in vain. It is in vain for you to rise up early, to sit up late, to eat the bread of sorrows.”

Here then, is clearly to be seen, what we have each one of us to do, if we would be truly prospered. “Yes,” I almost hear you say, “as a youth I must always feel this my absolute dependence upon God, for success in

every thing I undertake, and endeavor to obtain his blessing. I must begin, continue and complete, all my labors, in obedience to his holy will, and with pure aims to his glory, relying in confidence upon his granting me his blessing and gracious assistance. If I do so, neither in temporal things nor spiritual, will my mind be distracted with doubts, fears, and perplexing cares. I shall be sustained in all the trials and disappointments of life; and in the dark hour of sorrow and gloom, with the eye of faith, see the star of hope ascending the horizon.

Here, then, blessed Father in heaven, I solemnly engage, to begin and end all my labors, in prayer, and confidence, in gratitude and childlike fear, before thee."

On me thy blessing kindly shed;
 Thy way is my desire;
 O let me by thy hand be led,
 Or where I am, expire.

SECTION XVI.

The widow's son of Nain.

The shortness of life as well as the kindness and compassion of Jesus, are brought strikingly to view in the account given of his raising from the dead the widow's son, of Nain.

As he and his disciples were entering the gates of this city, they met a funeral procession, carrying a young man to the grave. After the corpse there followed an aged woman. She was a widow. This was her only son.

Poor woman, I seem to see her! How she weeps! She is bent down with age, and almost heart-broken with sorrow. She has doubtless relied with great confidence and fondness upon him to support her in the decline of life. She had nourished and cherished him in infancy; she had been left alone with him, by the death of her companion. Her heart had become bound up in his. All of a sudden, her fond hopes were blasted; the child of her love, the support of her years, was taken away from her; and now with large crowds of sympathizing people, she is following him to the tomb.

But Jesus meets the funeral procession. He sees the woman and her attendants. He penetrates at once into the grief of her heart. He touches the bier, and the bearers of it stand still. He exclaims: "Young man, I say unto thee, arise." He accordingly arises, and Jesus restores him again to his mother, who goes home with him in company of her now wondering friends, rejoicing.

Repeated lessons do I have to teach me the compassion of Jesus, and remind me, that 'Man cometh forth indeed like a flower, and is cut down; that he fleeth also as a shadow, and continueth not.'

H Y M N.

Close on the silent grave we tread!
Perhaps before this day has fled,
My life is closed—so frail and brief,—
An autumn leaf!
And friends bend o'er me drowned in grief.

Full many a youth, like me in bloom,
Has sunk as sudden to the tomb;
Upon each cheek the sunbeam played,—

I saw them fade;
And ah! how soon they had decayed!

Short hours of joy at best delay,
The summons of the final day;
Eternity is drawing near,—

Is almost here,—
Behold the coffin and the bier!

Help me, with days so swift and few,
To keep eternity in view,
And, when it dawns, within to find,
A soul resigned,
And faith, my Lord, on thee reclined.

Should then in youth these cheeks grow pale,
And heart-string after heart-string fail,
I'll calmly hear death's cold behest,
Lean on thy breast,
And in soft slumber sink to rest.

Or should my sands still longer run,
While thus thy blessed will is done,
Let this my happy portion be,
Thy gift to me,
To live and die at last, to thee.

SECTION XVII.

Reflections on prayer.

In the history of Jesus, I find that he was often visited by afflicted and unhappy people. Some came to him seeking help for their own diseases and pains; and others, for those of their families or friends. The Savior always kindly granted them the help they wanted. He sent none away without relief.

I too will turn in prayer to Jesus and his heavenly Father, in the hour of sickness, danger, and want,—when, indeed, I am in want of any good, which man cannot bestow. To him, too, will I also ever cry for help, whenever my parents, relatives and friends are in distress. He himself has kindly and graciously encouraged me to do so. “Come unto me,” says he, “all ye that are weary and heavy laden, and I will give you rest.”

Should it seem as if God did not intend to hear my prayer, I will not on that account cease praying. I will call upon him with increased heart-felt fervor, and persevere in my requests. Thus did the Canaanitish woman. When she at first made request to Jesus, in behalf of her daughter, he seemed for a long time to disregard it. She repeated it, however, and at length obtained her suit. Like her too and the Centurion of Capernaum, who, even while they prayed, felt themselves altogether unworthy of a hearing, I will, while I pray, endeavor to feel my unworthiness, saying thus to myself:

“O Lord, I am unworthy of the mercy of receiving an

answer to my prayers ; yet as just such unworthy persons as I am, have often received great good at thy hands, thou wilt also say to me, if I come to thee in real sincerity of heart, even as thou hast said to others : ‘ Let it be done to thee, according to thy word. Be comforted, thy faith hath made thee whole.’ ”

And should the Lord, after all my perseverance, seem to refuse his answer to my request, I will not therefore murmur against him and think of him as having broken his promise. His word is unchangeable. I will go to my own heart, as the cause of this failure. Perhaps I had concealed some beloved sin there. I will remember that I am shortsighted, and cannot see what is best. But should the requests which I make to him, be graciously heard and answered, and should I receive the good which I earnestly desire and pray for, I will not therefore give myself up to feelings of pride. With Peter I will make confession : “ I am a sinful man, O Lord ; ” and this thought shall still keep me humble, while with grateful feelings I acknowledge the numerous favors, which, notwithstanding my unworthiness, I receive from the hand of God.

SECTION XVIII.

The last coming of Jesus to Jerusalem.

It was a joyful occasion when Jesus came up to Jerusalem, for the last time, and entered the city. The multitude which accompanied him, full of exultation, spread out their cloaks, and strewed branches of trees along before him, in the way, to do him honor. On his descending the mount of Olives to the west, large crowds of persons, who had come up to Jerusalem to attend the feast of the passover, and had heard of his raising Lazarus from the dead, met him from the city, bearing palm-branches in their hands, and crying out: "Hosanna to the Son of David; hosanna to the King of Israel." The whole multitude of the disciples, also, who had accompanied him from Bethany, reflecting upon all the glorious things they had seen and heard, while with Jesus, caught the prevailing spirit of exultation, and joined in the cry of praise and glory to God, which rang through the procession. On his entering the temple, in the city, and while he was engaged in performing a variety of wonderful works, the children in the temple were also heard crying out: "Hosanna to the Son of David."

Jesus alone was sad. On first catching sight of Jerusalem, he beheld the city and wept over it. He could not help thinking, how this wicked city had rejected him and his mission, was about to imbrue its hands in his blood, and must soon be utterly destroyed by its enemies, for the sins of which it was guilty. And yet even the

sadness of Jesus was mingled with joy. He defended his disciples for their exclamations of praise, against the reproaches of the Pharisees, who, like spies, had crept in among the crowd. He approved of the hosannas of the children in the temple, to the Son of David, at which those hypocrites were so much enraged, asking them if they had never read what was written in the Psalms: "Out of the mouths of babes and sucklings thou hast perfected praise."

Be assured, my dear readers, that we have great, very great reason to praise God, for having given us a Savior. For what a miserable place would this world be without him! Let me ask you again to look at yonder sun. How bright he shines. His rays awake us in the morning from our slumber, and call us forth to the labors of the day. They cheer us as we toil. They warm the cold air and refresh our bodies. They put all nature in motion, causing springs and rivers to flow, the vegetable world to spring to life, and the animal creation to leap with joy,—to delight in existence. Take away this sun, and what a change! No morning would again dawn upon the earth. One long dreary night would succeed, and chilling vapors, and dreary cold. The rivers and brooks would cease to flow, the vegetable world to put forth, the animal creation would all soon be wrapt in the arms of a wintry death, and in short, the machinery of nature would every where stand still.

Like this sun of nature, the Sun of righteousness now shines brightly upon us. His enlightening rays awake us from the slumber of sin, and call us forth to the labors of a brighter day. They warm our souls as we toil; they cause the springs and rivers of milk and honey to flow; they clothe the trees of life with verdure and bloom

and fruit ; they fill the whole world of sinners who behold them, with transports of joy,—with hopes of endless glory ; they fill heaven itself with songs of jubilee and everlasting praise.

Take this Sun of righteousness away from our earth, and a worse than eternal midnight would succeed. It would be left shrowded in thick darkness ; it would feel the infection of deadly vapors ; it would hang bound in icy chains. Not a life-giving spring or river would flow over its plains, a solitary tree or vegetable put forth in its fields, or a child of hope be found on its bosom. It would be a world of unutterable horror and despair. It would be in every whit dreadful.

How much reason then have we to praise God, for having sent his Son to be our Savior ! Especially have we reason to praise him, if we have ourselves experienced the forgiveness of this Savior. Well indeed may such love and extol him. Be assured, that to him and to Jesus, the praises of all such, are very pleasing. Never are praises, however, more agreeable to God our Savior, than when they are offered by children and youth. He approved of the hosannas of the little children in the temple. Of the hosannas of such, he will ever approve. God loves, out of their mouths, to perfect praise. And then, how happy will he at last make those who thus honor and adore him ! What glorious rewards will he give them in heaven !

But another thought occurs to me, in view of Christ's last coming to Jerusalem and entering into the city. It will be a joyful occasion, when, with myriads of his saints from glory, he comes for the last time to the earth, and his people, hearing of his approach, go forth to meet him. Hosannas to the Son of David, to the King of Israel, will in-

deed ring through the vast throngs that accompany him, and echo through the wide universe. Perhaps the Savior will burst into tears as he again catches sight of the vile earth and its unregenerate inhabitants, exclaiming somewhat as he did over Jerusalem: "O that thou hadst known, at least in the very last hour of respite, the things which belong to thy peace. But now they are forever hid from thine eyes. Already the devouring flame begins to kindle upon thee!" But he will nevertheless, with joy, be welcomed home to glory, and with joy too in his own heart will he welcome his beloved followers thither. He will be joyful; they shall enter into the joy of their Lord.

SECTION XIX.

The doings of Jesus in the temple.

On the morning of the second day after the entrance of Jesus into Jerusalem, he went into the temple; purified it, as he did at the commencement of his career, of the people who had desecrated it to a market-place, full of noise, altercation, and profaneness; and showed his goodness by healing all the sick and maimed who were brought to him there to be healed.

The house of God is the place in which he has agreed to meet his people. It is a holy place. Those who go there, should, of course, go there for holy purposes, and see to it, that while there, they worship God in spirit and in truth. To go there for unholy purposes, and to act the part of hypocrites, while there, is very wicked. This is evident from the zeal of Jesus to purify his Father's house at Jerusalem. Whenever, therefore, you go to the house of God, let it be resolving: "We will raise our hearts in devotion to God and listen to his word, and pray for grace to enable us to do so."

Agreeably to this resolution, while at meeting, show your devotion to God by uniting in singing and praising with the church, at least in the secret feelings of your hearts; by attending carefully to the sermon, and avoiding every thing like gazing around you, or like sport and indifference. 'My heavenly Father's house,' says Jesus, 'is a house of prayer.' *It is a holy place.* There we are to think of this heavenly Father, praise him, call upon him, learn his will, and receive encouragement and strength to yield full obedience to his commands. In a word, the house of God is the place to which sinners, as halt, maimed, and diseased, are led, to be cured by Jesus through the agency of his holy Spirit, of all their diseases and complaints. It is the place where Jesus is continually working the most wonderful cures and bringing souls into his kingdom. Here he displays his pardoning mercy and love, and grants consolation to his people. Whenever you go to this sacred place, think of the excellent example of attentiveness and devotion, which Jesus himself set us, in the temple of God, when in the twelfth year of his age. As you draw

near to the meeting-house, and especially in entering it, always call to mind the words: "Holiness becometh thine house, O Lord, forever."

SECTION XX.

Humility.

The humility which I have spoken of as taught by Jesus in precepts, he also taught by an example.

A contention had arisen among his disciples, respecting the ranks they should severally hold, and who should be deemed the greatest, in the kingdom of heaven. To make them ashamed of their foolish conduct, their ambition to hold a situation above others, and their proud conceit of their excellencies, he took a little child and placing it in the midst of them, and finally taking it in a kind and tender manner in his arms, pointed it out as an example in humility for them to follow. "You are contending," said he in meaning, "about who shall be the greatest in the kingdom of heaven. I tell you most positively, that except, in humility, innocence, and goodness of heart, you come to resemble this little child and others like it, it is impossible for you ever to enter the kingdom of heaven, or have any share in it."

In view of this example of humility, then, my young friends, and what I have before said to you upon the sub-

ject, resolve that you will strive to resemble those good little children, who yield with the utmost readiness and submission to those that take care of them, doing what they are told to do, learning what they are told to learn, and showing nothing like obstinacy or ill-will. Say to yourselves :

“ Pride and contempt of others shall never find a place in our hearts. We have from thy hands, O God, received more money, better garments, more distinguished parents, more skill to learn, and higher means for obtaining the affection of others, than many poor, weak, sickly children and youth around us ; but we will not presume on that account, to treat them with contempt, or to form vain conceits of our own excellencies and gifts. We will look upon every thing we have, as coming from thee, be grateful to thee for those things thou hast bestowed upon us and not upon others, and sympathize with those who want this or that good in their youth. We will with pleasure, so far as our parents give us leave, furnish them with clothes and books, and show them other favors. Nor will we confine our benevolence to those who are destitute around us. We will think often of the heathen and others, and send presents far away to them.”

“ Is there ambition in my heart ?
Search, gracious God, and see ;
Or do I act a haughty part ?
Lord, I appeal to thee.

I charge my thoughts be humble still,
And all my carriage mild ;
Content, my Father, with thy will,
And quiet as a child.”

SECTION XXI.

Affliction.

In the history of Jesus, my young friends, you read of children and youth, delivered from very severe diseases and sufferings. You will remember two cases in particular. In one a woman had a daughter greatly troubled by a wicked spirit ; and in another, a father had an only son afflicted with a very sore disease, and also greatly troubled by a wicked spirit.

From this you learn, that even the period of childhood and youth, has its troubles ; that if you live, you will, as I have intimated, meet with affliction, and often be exposed to sickness, and death. You must have had proof enough of this, among your own young acquaintances. You have unquestionably seen them afflicted in various ways and exposed to great sufferings. But more than this ; many of you who read this book, must have had sickness, or in some other way, experienced affliction yourselves.

“ Ah yes,” I seem to hear you say, with sighs and tears ; “ we have indeed experienced affliction. I have lost a dear father,” says one. “ He had sent me away from home to school ; but on a cold night in winter, a man came where I was, and with a very sad look, told me Father was very sick, and that I must go home. And I went home ; but I found him dead, and mother and all the rest weeping around the bed on which he lay. I shall never forget how I then felt, and especially when

they told me his last words,—how he said I must be good and live godly in Jesus Christ. I have often missed my father since, and felt what it is to be fatherless.”

“And I,” says another, “have lost a dear mother. I was then very young. I cannot remember all about it; but I do remember how she looked at me, and then putting her hand on my head, prayed to God for me, that he would keep me from a wicked world. Her look and voice were very kind, and I wept; but I did not then know very well what she meant by a wicked world; but I have since learned something of it. And when I hear other children speaking of their mothers, I cannot help thinking how mine looked, and how she prayed, when I stood by her dying bed, and it makes me feel very sad.”

“And I,” says a third, “have lost a dear sister. She was older than I, and used to walk with me out into the fields, cull flowers for me, and tell me stories. I loved her much, and wanted to be with her all the time. But at length she was taken sick, and I could see her no more, until they told me she was dead, and she looked very pale; and then I recollected how I had sometimes grieved her; and now I have no sister.”

And there are others of you who have various other complaints to make. Some of you have been very sick, and perhaps been lamed, or deprived of some of your senses. Others are very poor and destitute of benefactors and friends; while others again have lost dear brothers or playmates, or met with other afflictions. Indeed, the most of you probably at times, feel inclined to think your lot peculiarly hard, in the world.

Whatever be your afflictions, however, whether sickness, poverty, or the loss of friends, beware of murmuring against God, for bringing them upon you. He has de-

clared in his word, that it is good for a man to bear the yoke in his youth; that is, that it is good for us, to meet with trials when we are young. And so I doubt not you will find it, if you grow up in the fear of the Lord. Those who never meet with affliction when they are young, never know how to bear it, if they meet with it when they become old. Besides, those who have never felt affliction, never know how to sympathize with the afflicted. Nor is this all. Those who always enjoy this world, are very apt to neglect the next. Affliction, on the other hand, makes us feel that life is uncertain, and that solid happiness is not to be obtained short of heaven. Here you see reason enough why you should be afflicted. But even if you could not, there is no reason why you should murmur against God; for Jesus Christ has declared, that in this world his children shall be afflicted; but that he sees all their sufferings and will make every thing work for their good.

Say thus to yourselves: "God certainly has the best purpose in view in whatever he does, and does all things well. By means of the trouble which he brings upon us in youth, he wants to lead us early to forsake what is evil and do what is good. His will be done. We will bear the chastisements which he so kindly brings upon us, without murmuring. We will endeavor to improve by them and become better. We shall certainly hereafter derive great benefit from the afflictions which we are thus early called to suffer, and thank God, for having, by means of them, rendered us more thoughtful, more pious, and more useful. If we are good, we shall, when we become older, experience joy at the hand of our heavenly Father, instead of our present sorrow; at least, we shall beyond the grave. I remember how Lazarus was very

poor, and afflicted with painful sores, in this life ; but after death he was taken to heaven and filled with comfort ; and so I doubt not it will be with all who love God. There it will be seen that all God did to them, was in kindness."

H Y M N.

Scarce ceased to shed the childish tear,
I mourn beneath thy hand severe,
And with a dark and cheerless sun,
Begin my path of life to run.

But deep and searchless is thy will,
'Tis mine to bow, be calm and still ;
And, while this youthful bosom bleeds,
To follow where thy spirit leads.

Thou hast not, from thy child estranged,
His joy to grief in anger changed ;
Thy love has aimed the painful stroke ;
'Tis good for me to bear the yoke.

My sins, in number, like the sand,
Called loud for thy chastising hand ;
I feel it, take the bitter cup,
Bow at thy feet, and drink it up.

Turn thee, my Father, kindly turn ;
I come a child, thy will to learn.
O help me humbly to adore,
Walk in thy way and sin no more.

SECTION XXII.

Not my will, but thine be done.

I am afflicted. I am bowed down with sorrows. I go mourning all the day, beneath the frown of my heavenly Father. But then, my Savior was also afflicted. He was a man of sorrows and acquainted with grief. In the garden of Gethsemane in particular, he was overwhelmed with anguish. His soul was *exceedingly* sorrowful,—even unto *death*. Lead me to the sacred place. It is solitary and dark. There he is! He lies on the cold ground. Hark! He prays! Let me listen. “O my Father—if it be possible—not my will”—What does he say? Let me draw nearer. “O my Father, if it be possible, remove from me this cup of sorrows. Yet not my will, but thine be done.” He repeats this prayer. He is resigned. His voice is calm. Consider for a few moments, my soul, the spectacle before thee, and then retrace thy footsteps to murmur no more. Learn, like thy Savior, to bow in humble prayer, and in submission to the will of God. Never, in the hour of sorrow, permit thyself hereafter to forget the scene thou hast witnessed in Gethsemane, the example of patience and holy resignation there set thee, by thy Savior. God does all things well, and so it will ultimately appear. Dark clouds now obscure the sun from thee; but there is still a sun. Soon they will pass off, and thou shalt feel his rays as warm as ever. Or thou shalt ascend the celestial mount, far above the region of clouds and storms, and feel his rays settling in eternal sunshine upon thy head.

Submit then in calmness to the will of thy heavenly Father, for he does all things well.

H Y M N.

Whate'er God does, is kindly done,
And justly, tho' severe ;
Where'er he leads, I'll follow on,
And faithfully adhere ;
In all these pains,
He still remains,
My guardian, God, and guide,
And let his will decide.

Whate'er God does, is kindly done,
As all will shortly see ;
He is my life, my daily sun,
And cannot injure me ;
In joy and pain,
Nor more complain,
I'll trust his tender care,
Assured of goodness there.

Whate'er God does, is kindly done ;
Tho' bitter now the cup,
'Tis tendered by a skilful one,
And I must drink it up ;
Sweet joy indeed
Will soon succeed,
The anguish that I feel,
And, therefore, peace, be still.

Whate'er God does, is kindly done ;
Nor will his kindness end.
Tho' rough the journey that I run,
And misery attend,
Within his arms
When fear alarms,
I have a place to hide,
And let his will decide.

Whate'er God does, is kindly done,
And welcome to the pain ;
I'll calmly trust this heavenly one,
Until he smile again,
Or life express,
And my desires,
In heaven are satisfied,
And let his will decide.

SECTION XXIII.

IV. THE LAST DISCOURSE OF JESUS WITH HIS DISCIPLES.

On the evening before Jesus suffered, and in which he instituted the Lord's supper, he held his last and parting discourse with his disciples. This discourse is full of instruction and comfort, and gives a clear and lively exhibition of the love of his heart to those, whom he addressed. I will present you with some extracts from it, of such doctrines and remarks as you can now understand and put in practice. When you are older and have acquired more penetration of mind, you may be able to read, reflect upon, and understand, the rest of it, which is more difficult.

‘ I have set you an example of love and humility, that you should conduct towards each other as I have conducted towards you.—It is well that you know my instructions, but happy are you, if you practise them.

—In taking my leave of you, I give you a new precept or commandment,—that you love one another, even as I have loved you. By this shall all men know that you are my disciples, if you love one another.—Be not faint-hearted and desponding in the sufferings of this life, but have confidence in your heavenly Father, and think on me.—I am going away to prepare a place for you in heaven; but though I am going away from you, I will come again to you and at length take you to myself, in order that you may be in that heavenly joy where I am.—It is through my doctrines or what I have taught, that a man comes to a knowledge of the truth; and it is through my mediation, (that is, through every thing that I have done and suffered for the improvement and salvation of mankind,) that a man comes at last to the possession of everlasting happiness. No one can obtain the friendship of my Father in heaven, and intimate union with him, except through me; (that is, except he receive me in heartfelt obedience as his Lord and Savior.)—He who knows my commandments and lives according to them, he it is that loves me. And he who loves me, will be loved by my Father also, and I also will love him, and make him more intimately acquainted with my love.—He who loves me, does what I say, and my Father will love him, and we will come to him, and live with him as his friends, and always delight in doing him good and rendering him assistance.—With the same affection that my Father hath loved me, do I love you. Preserve yourselves worthy of my love. If you do my commandments, you will always remain worthy of my love, even as I have always remained lovely and pleasing in the sight of my Father, because I constantly yield childlike obedience to his will.—This is my last commandment to you, my will and Testament,

that you love one another, even as I have loved you. You are my friends if you do whatever I say to you. Be not astonished if those who are not my friends, hate you. If in your thoughts, actions, and passions, you were like the men of the world, they would then love you. But now as you differ from them in all these respects, they hate you.—He who hates me, hates my Father also.—It is for your good that I should leave this world. If I do not leave you, the spirit of truth will not come to you, and take up his residence with you ; but if I go away, I will send him to you. When this spirit of truth comes to you, he will lead you to a true knowledge of that truth and goodness which you do not now possess. He will teach you all things, and bring every thing that I have said to you, to mind.—In this world you must meet with trials and sufferings ; but be comforted ! I have overcome the world. (And so you also, shall overcome it, with all your trials and sufferings, if, according to my example, you steadily persevere in faith and obedience towards God and ever remain firm in goodness.)

Such are some of the things which Jesus said in his last discourse to his disciples. Can you neglect them ? Would you not treasure up in your minds, the last words, the pious admonitions and directions of a dying parent, teacher, or friend ? Should you fail to do so, and zealously to put them in practice, would you not show yourselves wickedly disposed and very ungrateful ? And will you not then treasure up in your minds and put in practice, these, the last words of your Lord and Savior ? How ungrateful to him, and how wickedly disposed will you show yourselves, by treating them with neglect ! For these words were spoken by Jesus, on the very evening before he suffered, and some of them late in the

night, not long before he went out into the garden and prayed there in such anguish, and was betrayed to his enemies by one of his own disciples. They were spoken too in full view of the painful death that was before him. They demand attention, therefore, as the last words of your divine and yet dying teacher and friend. Regard them as such. In particular, bear in mind that those only are his true friends, who live according to the rules of godliness which he has laid down ; that he loves those only who, agreeably to his precepts and example, evince that they have love to all others ; and that without this love, a man's religion is mere pretension.

PART IV.

SECTION I.

I. THE VIRTUES OF JESUS.

Introductory Remarks.

I have thus far, my young friends, exhibited the Savior to you as a teacher most worthy of your reverence and love, confining your attention chiefly to his instructions. You have learned, that he has given us the best directions in regard to the practice of all those virtues which are pleasing in the sight of God ; and you have in some measure become acquainted with them. I told you, however, at the very outset, that one reason why you should become acquainted with Jesus, was, that he was the holiest of men, and a perfect example for us to follow ; that we had only to ask how Jesus acted or would act under particular circumstances, in order to know how we should act.

I am now going to speak of him in this respect,—to bring him before you in a few words as a perfect pattern of holiness, as an example for you to follow, in every

thing that he has taught us. And depend upon it, you will find a consistency in his character which you cannot find in any other. There are a great many men in the world who can talk very well about what is good, while their actions are very wicked. Nay, nothing is more common than to find people teaching one thing and practising another. But it was not so with Jesus. What he taught he practised. His words and actions always agree together.

Here then I must also ask for your attention ; for I am certain that your delight in Jesus, your regard for him and your confidence in him, will be very much increased, when you come clearly to see, that he was as pious, benevolent, upright, and well disposed, in all his actions, as he was in and according to his instructions.

SECTION II.

The tender friendship of Jesus for children.

I begin with giving you that view of the heart of Jesus which is best adapted to please you, and fill you with reverence, love, gratitude, and confidence, towards him. That he had a kind heart, you will not question. From several incidents in his life you can also see that he was a great friend of children, and that he made known his love to them in a very tender and affectionate manner.

He showed great and altogether peculiar care for their happiness. He warned grown persons against causing them to offend, that is, against setting them any wicked example, or giving them any occasion to sin; and in order to make this warning so much the more powerful, he represented the man who is guilty of making young people worse, as to the highest degree a hurtful and wicked man, and deserving of very severe punishment. He exhorted his hearers not to despise children, on account of their weakness and simplicity, because that they were held in great esteem by God, and that their angels,—those who had been placed over them as the guardians of their lives and their innocence,—had, on account of their very office in this respect, great authority in heaven.

In order to make it still clearer, how much children are loved and esteemed by him and his Father in heaven, and to show why great care should be exercised for their souls, he then asserts, that he himself had come into the world for the very purpose, of taking charge of these lost, these neglected little ones, and conducting them to happiness. By means of some parables, also, he taught how near the happiness of children was to his heart, and how much his Father in heaven was doing for their salvation.

How dear, well disposed, pious children are to him he has shown in the case of the contention which arose among his disciples, as to, “Who of them should be the greatest in the kingdom of heaven?” Taking such a little child and setting it by him in the midst of them, he pointed it out to them as a most lovely example, and one which they must imitate and become like, in heart and soul, if they would really be his genuine subjects.

On another occasion, when his disciples showed them-

selves unfriendly to those who had brought children to him in order that he might lay his hands on them and pray over them, he was much displeased; and, having re-proved his disciples for this their conduct, he turned, and in the most affectionate words, said to those whom they had wished to send away from him: "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." He then took the little children up in his arms, and, most affectionately embracing them, gave them his blessing.

To good pious children, then, let me say: You are unspeakably dear to Jesus Christ. He has gone so far even as to declare that he should esteem and reward every favor done to you, as if it had been done to himself. Can any one have greater love for you than this? And what a privilege to be thus loved by such a being? Such then being the real feelings of kindness and the love of Jesus towards you, you must at all times so live as to please him, and delight to do his will. His will is, you know, that you should love one another, even as he loves you, and labor continually to become more and more like him in wisdom and holiness, in order that it may go well with you in this world, and that when you die, you may go to him and live with him in heaven. And how much the confidence of those of us who are older, in Jesus Christ, should be strengthened, by his tender love for little children! If we resemble good little children, we may be certain that he will also love us.

H Y M N.

For good children, there's protection;
Jesus loves them and is grieved,

If, as once he gave direction,
Kindly they are not received.

In the wilderness he sought them,
Wildly straying, faint and cold ;
In his mighty arms he brought them,
And secured them in his fold.

Touch them now, and most severely
He avenges whom he saved ;
Dearly bought, he loves them dearly ;
On his heart they are engraved.

Come to me, ye young and tender,
When on earth he said, and smiled ;
Welcome still to its defender,
Is the lamblike little child.

SECTION III.

The piety of Jesus.

I must also point you, my young friends, to Jesus Christ our Savior, as an example of the greatest piety, one of the noblest too, and the most deserving of your regard. There have been many very pious men in the world, such as Paul and John, and Brainerd and Henry Martyn ; but Jesus Christ has far surpassed them all.

From the earliest period of life, Jesus loved and honored his heavenly Father. When he was no more than twelve years of age, he gave a fine proof of the delight he had in his holy word ; for full of joy and eagerness to learn the truth, he took his seat in the temple in the

midst of those whose business it was to teach it. In early years, the purity and sincerity of his piety, acquired for him from day to day, new love with God and with man. To the very close of his existence on earth, he, as a son, remained obedient to his heavenly Father. He never in all his life was guilty of a single sin. Not a false or unjust word ever came out of his mouth. All his words and deeds, including his miracles, bore testimony of his unchangeable love and filial devotion. 'He spake as his Father had told him to speak. He loved his Father, and therefore did all that his Father had commanded him. He kept his commandments and remained in his love. He made known his Father's glory upon earth and completed the work which he had entrusted to him to accomplish.'

From heartfelt love to God, he undertook the reformation and salvation of the human race. Amidst all the troubles, nay, amidst the most frightful agonies which he was obliged to suffer in order to bring about this work of reformation and salvation, he remained faithful to God, and adhered firmly to the position: "I delight, O my God, to do thy will." He was always satisfied with God, retained confidence in him, and in every thing gave himself up entirely to the divine guidance.

From love to God, he every where zealously sought to bring all men to do him honor. He taught them the will of God in truth, and with deep impression, and directed them to call upon him, with full conviction of his greatness and in uprightness of heart. In order to advance the honor of God, he sought to extend wisdom, virtue and good feeling around every where. He exhorted ignorant and wicked men and laid before them the most impressive motives to bring them to relinquish their errors, follies, and vices.

From love to God, he also ever held the Scriptures and divine worship, in very great esteem. He delighted to speak of sacred and excellent things, and with pleasure resorted to the temple and the schools or the houses of prayer of the Jews, to teach his Father's truth, and call upon him in the assembly. It grieved him to find the place set apart for the worship of God, desecrated by things and business sinful and altogether opposed to such worship, as is evident from the manner in which, on two occasions, he drove the buyers and sellers out of the temple.

And then, unfavorable as were the circumstances in which he lived, with what a steady glow, did the feelings of devotion always blaze forth from his heart ! His piety was not a flickering flame, now reduced to cold embers, and anon bursting forth like some volcano at midnight. It was a steady, heaven-ward glow ; or if it ever seemed to blaze up brighter, it was when, from holding communion with his Father at the gate of heaven, he on a sudden found himself back in the world among vile sinners ; as when descending from the holy mount of transfiguration, he saw the multitude with the foaming and gnashing demoniac, come running to meet him, and groaning in himself, seemed to long for his own hallowed regions.

Fix your eyes upon this example of piety set you by Jesus. You will find it widely different from all those which have ever been set you by men. Their examples are all more or less imperfect, and the more you examine them the worse you find them ; but this is perfect ; and the more you examine it, the brighter it shines, the more glorious it appears.

SECTION IV.

The zeal of Jesus in prayer.

Among all who were in the habit of praying, of whom the Bible gives account, Jesus is the most distinguished and full of zeal. He, who, as we have seen, has given us the best precepts in regard to prayer, and, in the Lord's Prayer, the best pattern to direct us in the formation of our petitions, himself, as I have already hinted, held frequent intercourse with his Father, in prayer and heavenly contemplation.

He often betook himself to solitary places, where, in perfect quiet, he could occupy himself with holy thoughts, and, without being disturbed, give himself away in prayer to God. The very last thing he did, just before entering upon his duties as a public teacher, was, to prepare himself for the work, by withdrawing into the wilderness and there devoting sometime to fasting and prayer. As soon as he had heard of the beheading of John the Baptist, he retired into a desert place, as if to give vent to his grief for the loss of a dear friend, in prayer; at least, we are expressly told, that after escaping from the multitude, which followed him into the desert, he went alone up into a high mountain to pray. Before he raised Lazarus from the dead, he was secretly engaged in prayer,—no doubt for the divine assistance, for he says: "Father, I thank thee that thou hast heard me." And you probably all remember how that just before Judas and his company came upon him, in the dark and cold night in

which he was betrayed, he was engaged alone in the most earnest prayer.

Such are some of the instances in which we are told that Jesus retired by himself and prayed. In looking at them, it is evident that he prayed in a way that was pleasing to God; for, on more than one occasion was there a voice heard from heaven, saying: "This is my beloved Son, in whom I am well pleased." It is also evident, that he prayed from his very heart, and with humility and confidence in God, and perfect resignation to his will; for, at the close of each petition he uttered in the garden, though overwhelmed with agonies, he repeated: "Not my will, but thine be done." And moreover we see that he prayed always, or in other words, persevered in prayer; and that for the performance of this duty, he chose, he delighted in solitude.

Here, then, my young friends, you have the example of the Savior before you, in regard to prayer. Righteous and divine as he was, he felt the need of holy converse with God, of heavenly aid, and devoted much of his time to private supplication. Surely then, you, sinful and weak as you are, stand in need of the divine assistance, and should spend much of your time in secret prayer. That you unite with others, in asking God's blessing at meals, in family devotion morning and evening, and in public worship, is well; but this is not enough. Your other religious exercises, indeed, will not be of much advantage to you, if this duty be neglected; for genuine public worship is but the united flame of many hearts that have been set on fire in the closet.

Take a lesson then from the example of your Savior, in this respect. Let not the noise and bustle of sportive or gay and dissipated company, consume all your time.

Cheerful, indeed, you may be ; but you should also learn, even in your youth, to be thoughtful and meditative. Twice, at least, every day, should you retire to your room or some other place, where you will be free from interruption, and there give yourselves up to serious reflection upon your lives, and to holy converse with God, fixing all your thoughts and feelings upon divine things, and laying open your hearts to the most sacred influences of the Holy Spirit. Nor should you be hasty in performing this duty. Remain at the altar if you can, until you feel heaven glowing in your souls ; at least, until you have for a time thoroughly abstracted yourselves from the world.

And do you ask what you shall pray for ? It is a poor question for a sinner to ask, surrounded too as he is by a world of sinners like himself. Have you forgotten the Lord's Prayer ? Pray God to sanctify your heart, preserve you from all evil, and guide you into all that is good and true. Pray for your parents, teachers, brothers and sisters ; for your sick friends ; and for all whom you know to be in want. Pray God for strength to enable you to perform all your duties ; particularly when you have any very solemn and arduous work before you, as did Jesus before he began to teach. Pray for the advancement of the Redeemer's kingdom and for the conversion of all the world.

And believe me,—the early and continued exercise of secret prayer, will have a most happy effect upon you, especially in making you more and more the children of God. Through its means you will gradually learn to draw near to him in childlike simplicity and confidence, and, from your very heart, to acquaint him with all your wishes and troubles, just as you come to your parents and tell them of every thing that bears upon your minds ;

and in exact proportion as you are able to do this, you will find it at all times, a source of tranquillity and un-failing joy. On this point a wise and excellent man has said : “ Whenever I feel pressed with trouble or inclined to be restless and uneasy, I retire in secret and pour out my complaints before God ; and how it is I know not, but at the close of my prayer, I find myself as calm and cheerful, as if nothing had been the matter.” The same effects of prayer have often been experienced by others. Rely upon this testimony and look for similar results. God is ever faithful to his promise. The prayer of the honest heart,—of one who looks for every thing, through Jesus Christ, at the hand of God, and relies with unwavering confidence upon the pledge of the Father in heaven,—the prayer of such an one, will never be left unanswered.

God does not indeed always give us the precise thing we ask for ; but he gives us something far better,—tranquillity of mind, accompanied with wisdom to avoid difficulties, patience to endure them, or else courage and strength to conquer them, and, above all, with glorious hopes of unutterable blessings in the world to come. How indeed could God, consistently with his goodness, gratify all our requests ? We often go to him with the most unreasonable complaints, and ask him for things, which it would be of the greatest injury for us to receive,—which would plunge us indeed into the most intolerable misery.

SECTION V.

The zeal of Jesus in praise.

Jesus has not only set us an example in praying to God, but he has also set us one in giving him praise. He spent his whole life in glorifying God in deed and in truth. He also embraced every opportunity that presented, to utter the praises of God and give him thanks, in public. When he fed the five thousand, with five barley loaves and two fishes, and a year afterwards when he fed the four thousand with seven loaves and a few small fishes, he lifted up his eyes to heaven and gave God thanks for the food. When he partook of the last supper with his disciples, and after his resurrection, when he sat down at the table with the two disciples of Emmaus, he also gave God thanks for what was before them. When he was about to call Lazarus forth from the grave, he gave thanks to his heavenly Father, for having heard his prayer for a blessing and for divine strength; and once we are told that he and his disciples praised God, by uniting together in singing a hymn.

Is not the example of Jesus, in this respect, very much overlooked? Is not ingratitude or withholding from God the praise that is justly his due, one of the crying sins of the world? That we should call upon God when in distress, may be deemed natural. Many a sailor who never prayed in fair weather, has fallen upon his knees in the storm. When, however, God has answered our prayers, how apt we are to forget him! "You are cursing and

swearing now," said a captain to one of his hands; "but last night I saw you upon your knees?" "True," replied the tar; "but then the storm raged around us, and we were expecting every moment to go to the bottom; now, the sea is smooth, there is a pleasant sun, and our vessel is riding safely at anchor." We receive the gift, and the Giver is forgotten. What must be the character of the hearts of persons naturally so ungrateful? Ingratitude to an earthly benefactor is denounced as marking the basest of wretches; and yet how many thousands there are, habitually ungrateful to God; who, like the tiger in his cage, snatch at the gift, and seem to set the Giver at defiance!

That we all have reason enough to feel grateful to God, who can question? Look upon the meanest and unhappiest persons that tread the earth. A few hard cases to a finite mind, will be discovered,—some, in regard to which all that we can do will be to say: 'Even so, Father, for so it seemeth good in thy sight.' In general, however, we shall find the vilest and apparently the most unhappy, surrounded with mercies, and see blessings flowing in upon them from their Creator, in ceaseless streams.

Have you, my dear readers, hitherto been in the habit of murmuring at your hard lot, and hence, of indulging in ungrateful feelings towards God? Pause for a few moments and indulge in rational thought. You have always looked upon the bright side of your own characters and the dark side of your mercies. Just reverse the tables. Think how unworthy you are to receive any thing from God. Recollect that you have received every thing from him,—life, health, reason, parents, friends, the gospel, hopes of immortality, and in short, blessings too many to

be enumerated. As your sins and mercies pass in review before you and you call your ingratitude to mind, let crimson blushes come over your faces in the presence of God, while, excited by the example of Jesus to deep repentance, you take up your neglected harp and string it anew, to sing his praise. And having once opened your hearts to such an emotion, never suffer it again to be closed. Praise your Creator for the past. Praise him for all the new favors you receive from his hands. Never forget to thank him when he saves you from danger or restores you to health. Praise him for keeping your parents, brothers, and sisters from disease and want. Praise him for guarding them against evil, for healing them of sickness, rescuing them from trouble, and sorrow, and granting them cheerfulness and repose. Depend upon it, you will thus praise God, if you are truly his children. The man who has nothing like gratitude to God in his heart, is not a Christian; and if there be gratitude in the heart, it will of course flow forth.

And, my young friends, it seems to me, that if you wish fully to imitate the example of Jesus, in this respect, that you will also wish to learn to sing, in order that you may praise God by singing, as Jesus and his disciples did. For what other purpose did God give us musical voices than that we should sing his praise? And be assured that if you feel truly grateful to God, you will feel quite happy, for gratefulness is a very happy feeling.

SECTION VI.

The diligence of Jesus.

One feeling seemed constantly to pervade the soul of Jesus, while he was in the world: "My Father has work for me here, and I must attend to it. He sent me hither, not to do my own will, but his; and it is my meat and my drink to do it."

Accordingly, the Savior was always diligent. Every moment of his life was passed in useful labor. In his youth and the private part of his maturer years, he helped his parents in their domestic affairs. Having entered upon his public ministry, he exerted himself early and late to do good and serve others, and was all the time travelling from place to place, healing the sick by the way and raising the dead, or else engaged in teaching his disciples, reproving and exhorting the Jews in parables and other ways, or in carrying on discussions with fierce opponents. His very nights were often spent in secret and earnest prayer to God, instead of taking that repose which wearied nature demanded. While others slept he prayed, and no doubt prayed for those that were asleep. So many were his labors, that it is declared at the close of John's Gospel, that if they were all written out with particularity, the world itself would be as it were unable to contain the books. They ended only with his dying exclamation: "It is finished."

Here, in the example of Jesus, see confirmed what I said to you on the parable of the laborers in the vineyard,—that, in proportion to your years and strength, you

should be diligently engaged in something that is useful. God has provided for his rational creatures in the early and helpless part of life. Beyond this period, however, he leaves them, under the direction of his providence, to take care of themselves,—to acquire strength by exercise, wisdom by thinking, riches by labor, friends by friendship, and heaven by following Jesus Christ. Indeed, he himself has a large vineyard here on earth, in which he expects us all to labor; and the same feeling should pervade our souls in this respect, as did that of Jesus: ‘I must be doing his work.’

Think not, however, that his plans and operations will suffer, if you feel disinclined to labor in his vineyard. It is your privilege to do so. You will fare better for it, even in this world. When death comes, you will be able, like Jesus, to bow and say, ‘My work on earth is finished;’ and in the world to come, you will receive a glorious reward. But if you are determined to remain idle,—be assured, as the dying Reinhard remarked, ‘that God is too perfect in wisdom to suffer his plans and operations to depend upon imperfection.’ He can well get along without you. ‘He does not need either the work of man, or his own gifts. He is a king, and has only to speak the word, and thousands will spring to life, ready to post without rest, over land and sea, in executing his will.’

SECTION VII.

The uprightness of Jesus, his love of truth and frankness.

The virtues of uprightness, love of truth, and frankness, which are of the utmost importance, and were all taught by the Savior, are also virtues which he ever put in practice. From his mouth there never came forth a false or disguised word; in conduct he never showed himself deceptive. He spake and lived, according to his convictions of what was right and what was wrong, whether in private or in public; whether enjoying the countenance of his friends, or frowned upon by his enemies.

Conspicuous was he in all these respects in his intercourse with the Pharisees. He spake and acted before them as he thought was right, notwithstanding their murmurs. When he addressed them, proud and impious as they were, he always did it, with the utmost candor and correctness of feeling,—revealing to them their wickedness and hypocrisy, without maintaining in this regard, the least reserve. The parables which he often employed, are not exceptions to this remark. He used them for the very purpose of obtaining a more certain access to the heart.

It is true, that by means of these traits of character, he was constantly creating enemies; but he deemed the truth of far more importance than every thing else; and he looked upon it as his business to make it known at all times and defend it, both in his words and actions.

Neither the power and authority of those before whom he lived and spake, nor the dangers, persecutions, temptations and threatenings to which he was exposed, could deter him from his duty in these respects.

Lovely and divine example, but one now rarely to be found among either old or young, to any great degree of perfection ! Jesus has indeed told us not to fear man, who can only kill the body, but to fear him who can destroy both soul and body in hell ; but many heed it not. The Savior's words, too : " Be ye wise as serpents and harmless as doves," are made to mean such wisdom and harmlessness as the old Serpent evinced, when, by intrigue and hellish guile, he persuaded Eve to eat of the forbidden fruit, assuring her it was quite a harmless offence, and that she should not surely die. And yet how peaceful and happy is the life and the death of him, who always acts like Jesus in this respect ! Methinks it will be honor and bliss enough to have him say of us, as he did of Nathaniel : " Behold an Israelite, in whom there is no guile !"

Clear as Siloe's limpid fountain,
Jesus, let *my heart* be found ;
Firm in God, as yonder mountain,
While the ocean beats around.

Thus didst thou, dear blessed Savior,
Feel on earth, the truth's control,
And in frankness of behavior,
Speak the meaning of thy soul.

Oft beguiled, I'll still remember,
Like my guileless Lord to live,
Cool in love the burning ember,
And tho' dying pray, " Forgive."

Guileless is the world of glory,
And the heavenly sky serene ;
Not a traitor young or hoary,
Walks the fadeless fields of green.

SECTION VIII.

The love and tender compassion of Jesus for mankind.

Jesus showed himself the greatest friend to the children of men, that has ever lived on earth. He entered the world for the sole purpose of benefiting them. He wished to make them wise, pious, cheerful, and eternally happy. He came not to be served, but to serve others, and labor for the good of many, and lay down his life as a ransom for them in death on the cross. Accordingly, every thing he did, bore marks of the kindness and goodness of his heart. We find him on all appropriate occasions, seeking, by admonition and instruction, to bring men to do right, to feel benevolent, obliging, and compassionate towards each other, and to render them truly happy.

In him the sorrowful, in particular, always found a comforter rich in love, and the suffering a helper ready to impart relief. To the blind he gave sight, to the deaf hearing, to the dumb speech, and to the lame the use of

their limbs. He cured all manner of diseases and complaints,—the palsied, the leprous, and the epileptic, or persons afflicted with the falling sickness and the most frightful spasms. He dispelled the sorrow of the poor widow for an only son, and dried up the tears of the mourning Jairus for an only daughter. There were indeed no exceptions to his bounty.

He regarded neither religion, rank, nor nation. The simple fact that help was needed and earnestly requested, was the only thing that he took into consideration. To all such, whether Jews or Gentiles, the tender language of his heart was: ‘Come to me, all ye who are afflicted and weighed down with sorrow, especially with the burden of your sins, and I will receive you, revive you, and give you rest.’ The Samaritans, the Canaanitish woman, and the Roman centurion, alike found in him a physician, a helper, and a kind benefactor.—He never did any thing to injure. All his miracles were of a benevolent tendency, and were expressly wrought for the confirmation of faith, the comfort of the sorrowful, the restoration of the sick, or the rescuing of the miserable, from their sorrows and plagues.

No,—the blessed Savior never made any exceptions in the conferment of his favors, but those that he was obliged to make. He never was known to injure any one. His love was most tender and unbounded. It flowed forth to all mankind. When I think of this, I cannot forbear asking why the Jews and Romans treated him so unkindly; nay, I cannot help asking why he is so unkindly treated by multitudes among us; for they speak of him and revile his name, as though he were the most cruel and wicked of beings.

P R A Y E R.

Jesus, my Lord and my Savior, how full of kindness and friendship wast thou while on earth ; how very compassionate, and ready to help, and serve others ! Grant me also a disposition early to begin to help and serve others, as thou didst. Feeble indeed at present, are my means and strength for such duties ; but mercifully grant, that I may ever find within me as great willingness and anxiety to do good as I have opportunity and ability. Never leave me to ridicule those who are simple, or injured in mind, or lame, or in any way defective in body,—as wicked children often do. Whenever I see such persons, may I call to mind, what kindness they received from thee. Help me to pray for them, and show myself compassionate towards them, as thou didst. Aid me also in giving thee thanks for the many favors, which, without any service or worth of mine, thou hast shown to me, but not to them. Preserve me, blessed Lord and Savior, preserve me from all hardness of heart and cruelty of disposition,—from envy, hatred and injustice. Give me a mind and heart, like thine, ready to do good to every one, and to rejoice over the prosperity of others.

SECTION IX.

The humility of Jesus.

From his very childhood, Jesus was conspicuous for the great virtue of humility. He lived in the family of his parents, who were poor and humble in life, altogether unknown, and concealed from the world. When afterwards he came forward in public, as a teacher of mankind, he did it, without ever making any boastful display of his power and greatness. He often performed his benevolent works, his miracles, in private, and forbade those whom he had aided, from saying any thing of the kindness he had shown them. He associated with those who were poor, humble in life, and treated by the proud Pharisees with contempt, showing towards them a heart overflowing with love. On the last evening of his life, he did to his disciples, what the meanest servants of the family were, in other cases, obliged to do for guests,—he washed their feet, thus teaching them by this his humble conduct, how they were to associate together and perform all manner of services for each other, without any pride,—with the utmost readiness of heart. And here, too, I might point you to the indignities to which he submitted, when betrayed by Judas, and led away to Pilate's Judgment hall, and standing before Herod,—how he was falsely accused, and mocked and spit upon, and finally crucified,—and all, without uttering a murmuring word. He was led as a lamb to the slaughter and as a sheep that is dumb before her shearers, so he opened not his

mouth. And forget not, the wonderful humility he exhibited in coming down from his glorious abode in the heavens at first, to lead such a life and to submit to such a death. O I cannot help thinking how humble those ought to be who profess to be like him !

SECTION X.

Jesus a true friend.

Jesus was very susceptible of friendship, and had a few choice spirits with whom he associated. There was a family which he loved and often visited, at Bethany. Of this family Lazarus was taken sick and died. How tenderly was Jesus affected when he heard of the death of this friend ; how he groaned in himself and wept as he drew near to the grave to raise him from the dead, and saw Mary and the Jews drowned in tears ! Doubtless other sorrows pressed heavily upon him and weighed down his spirits ; but who can question that he was in real grief for his friend ! His very enemies present, exclaimed, as they looked upon him : “ Behold, how he loved him ! ”

The susceptibility of Jesus for friendship, however, is particularly evident from the intercourse he held with

his disciples. Of these he had chosen twelve, to be his intimate associates ; and to them he ever showed himself a firm and sincere friend. In their absence he defended them against unjust accusations. With the utmost frankness and honesty of heart, he gave them the best of counsel and instruction. He never flattered them, but always, with impartiality, told them their faults, in regard to which, he had to treat them with much lenity and forbearance. One of them in particular, on account of his close resemblance in tenderness of disposition to himself, was his favorite, and called the beloved disciple. You remember his name was John. He sat next to his master, and as all reclined upon their left elbows, leaned upon his breast, at the last supper.

And how very much was Jesus grieved, that Judas had formed the hard-hearted and wicked purpose of betraying him, and was thus about to plunge himself into the greatest misery ! Many were the affectionate hints he gave him in order to bring him to relinquish his base design. With what kindness too and seriousness did he warn Peter not to suffer himself to be led astray and become unfaithful, by the ardor of his feelings ! And when Peter denied him, how careful was he, not in the very moment in which Peter did it, but at the most proper time, to remind him of his guilt, by a reproving look. And how readily too he forgave Peter his sins as soon as he confessed them and wept over them in true repentance !

And then the susceptibility of Jesus for friendship, appeared in the readiness with which he assisted his friends when they were in want, and undertook to comfort them in their sorrows and cares. Here let me refer you again to the death of Lazarus. With what promptness

did he hasten, as soon as circumstances would permit, to the consolation of the sisters of the deceased ! On the last evening of his life, he gave his disciples a farewell discourse, full of tenderness and the most heartfelt friendship. As a friend near to death, he taught and consoled them ; and in a powerful and most solemn prayer, to his heavenly Father, he entreated him to take care of them, to stand by them, and to grant them his assistance.

And need I tell you, dear youth, that Jesus has a friendship for all who love him, and a friendship strong, according as they resemble him in their hearts ? He himself has already told us so, in the most expressive language ; for do you not love your mother and brother and sister ? And yet Jesus told some who had just informed him that his mother and his brethren stood at the door desiring to speak with him, that whosoever should do the will of his Father in heaven, should be as dear to him as a mother or sister or brother. But let me also remind you, that you are now in an age in which the inclination to friendship begins to become more and more lively and warm.

From Jesus then learn to cultivate a friendship which is wise and virtuous. Make choice of those persons for your friends who love God. Remain faithful to them until death. Bear with their weaknesses and defects. Never flatter them. When they think and do wrong, tell them of it, and endeavor to bring them to better thoughts and actions. Be at all times ready to help and serve them. Pray for them. Recognize their love to you with gratitude ; and when you come to die, commend them to Jesus Christ your Lord and your God.

SECTION XI.

The love of Jesus for enemies.

Mankind, to whom Jesus was sent by God, in order to save them and make them happy, were almost wholly his enemies, because they were wicked and had transgressed the commandments of his heavenly Father. He continued, however, during his whole life, to love them with heartfelt love. He exerted himself incessantly, to preach to them true wisdom, and the fear of God in the heart, to procure for them the grace of God, and to render them eternally happy. And how much he had to suffer in the performance of his labors! He had no home. While the foxes had holes and the birds of the air had nests, the Son of man, as he himself tells us, found not where as a home, to lay his head. By the wicked people among whom he lived, he was sorely oppressed, persecuted and calumniated; but he never retorted. Those who censured him, never received censure from him in return. He on no occasion rewarded evil for evil. He meekly bore all the sorrows and vexations brought upon him by his opposers, and ever preserved the kindest and most tender feelings towards the nation which treated him with such cruel hostility. He healed their sick, he comforted their sorrowful, and he taught their ignorant. A few days before his death, he burst out in tears over the city of Jerusalem as he caught sight of it from the top of Olivet, and thought of the misery that was coming upon it on account of its sins, and the sad destruction which hung over the heads of his enemies. I have more to say to you upon this subject, but shall say it in the next section.

SECTION XII.

Jesus in his sufferings and death.

From what I have now said, dear youth, you see how good and holy was the life of Jesus Christ our Savior. Take now, into more particular consideration, his conduct during his sufferings and in death, and you will become acquainted with the divine virtues that he exhibited, during the whole of his life upon earth, in all their greatness and dignity.

I. Look at his love and confidence in God.

He shrunk not for a single moment even in death, from obedience to his heavenly Father. He well knew that the most unspeakable sufferings awaited him at Jerusalem ; and yet, in the performance of duty, he voluntarily went up thither. They came upon him, weighing down his tender frame ; but not a murmur did they draw forth from his mouth ; no signs of impatience did they cause him to exhibit, nor any want of confidence in God. Firm in spirit and perfectly resigned to the divine will, we find him kneeling in ardent prayer, in the midst of the fearful onset of the powers of darkness, and praying too from his very heart,—in sincerity and in truth. ‘ O my Father,’ he exclaims, going away alone three times and casting himself upon the cold ground, repeating the same words,—‘ O my Father, if it be possible, let this cup pass from me, but yet not as I will, but as thou wilt. If, according to thy wise counsel, I must drink it, thy

will be done.' When at length a dark cloud seemed to hang midway between him and God, intercepting every ray from the divine countenance, his language was not that of disappointed hope. He was not thrown into despair. It was evidently with feelings of filial resignation and confidence, though as a sorrowing and deserted child, he cried out: "My God, my God, why hast thou forsaken me." And finally, when at last he tasted of the cup of vinegar, handed in cruel mockery to quench his dying thirst,—hid as God's face had been,—we hear him saying with a loud voice: "Father, into thy hands I commend my spirit."

Wonderful example of holy love and confidence, in the most trying circumstances! It ought to make us ashamed of our coldness and indifference in prosperity, and furnish us with strength and confidence, in the hour of adversity. How was the Redeemer tempted and tried and agonized, without shrinking or wavering for an instant; but we, poor creatures, though he has engaged to be with us, fly from the first appearance of danger, or meanly capitulate with the enemy—Cannot watch and pray with the Savior one hour!

II. *Look at the gentle and affectionate conduct of Jesus, in his last hours of sorrow, towards his enemies.*

He had long seen that he should be betrayed by Judas, and as a friend, in one way and another, often given him the kindest hints as to the subject, and gently warned him to relinquish this purpose. He even knew this disciple to be, at this very time, full of the intention of betraying him, and thinking of nothing but how to seize him and deliver him to the Jews. And yet with

all the meekness imaginable, he met him at the last supper, condescended to wash his feet, as he did those of the rest of his disciples, and to give him other affectionate hints. He was even heard to groan in spirit as he spake of what was soon to take place ; while by the very gentleness of his conduct, it was made evident, that, so far from being angry, his heart was overflowing with grief at the thought, that one of those with whom he had so long associated, was, by acting such a wicked part, about to ruin himself forever. And when from the agonies of the garden, he arose to meet the traitor and his attendants, and, receiving from him the salutation of kindness and love, was delivered into the hands of the Jews, it was without uttering a single reproachful word. ‘ Friend, wherefore art thou come ? Betrayest thou, Judas, the Son of man with a kiss ? ’ This was the gentle language that flowed forth from his lips.

The band of men and officers by whom he was seized, were confounded at the very words : *I am he,—he whom ye seek*, and sunk down in terror to the ground. And yet he did not avail himself of their confusion, to injure them, or to effect his escape. It was only necessary for him to speak the word, and myriads of angels would have descended from heaven to his assistance and the utter destruction of his enemies. And yet he availed himself not of this power ; he returned them not evil for evil. He submitted to them without resistance. He told Peter to do them no injury, and healed the ear of the servant Malchus, which this disciple had wounded with his sword. He was falsely accused and was calumniated, as well as mocked and scourged and spit upon, and, in ridicule, clothed with a purple robe and crowned with thorns. Even after he was nailed to the cross, he was

railed at and covered with taunts and reproaches. And yet, wonderful example of meekness! he never showed the least appearance of anger in return, towards those who thus abused him. On the contrary, he retained towards them, a soul full of gentleness and love, and in reply to their bitter sarcasms, was only heard to breathe forth the prayer: "Father, forgive them, for they know not what they do."

III. *And finally, let me ask you to look at the filial love which Jesus showed in his last moments, for his mother.*

He might surely have been excused from exercising very particular care on her account, at this dreadful hour, and have trusted her in the hands of his beloved disciple, without laying upon him any express injunction, in her behalf. He had ever honored his parents, and who in this case would have thought the worse of him? But he is not satisfied to do so. He does not forget her, nor fail to make particular provision for her future wants. And in how natural, brief and expressive a manner does he do it! She and the beloved John are standing together at the foot of his cross. He discovers them. "Woman," says he, "behold thy son;" and to the beloved disciple: "Behold thy mother." John enters at once into all the meaning of the language. From this moment he takes care of her as his own mother, and has her to live with him in his own house.

Widely different from this conduct of our Savior is the manner in which many a youth treats his parents, when they become old and feeble. Worn out perhaps with the cares and watchings they have gone through with, for their children, they now too often receive from them at

best, nothing but indifferent looks and expressions. The father stoops with age, leans trembling on his staff as he walks, and gropes with blindness, and therefore his youthful son cannot endure him. The grey-headed, palsied, and perhaps childish mother, has also become a burden. They go mourning down to their graves. Their son has forgotten that he was once a child, and also all the follies for which he has received their forgiveness; or perhaps he is longing for the paternal estate, and this avaricious desire has frozen up his soul.

The widowed mother, in particular,—deprived of the companion of her youth, and left to finish the journey of life alone,—how often does she find her heart filled with daggers, by the conduct of children, who now think themselves delivered from parental restraints and at liberty to act as they please. Would to God that the laws of our land did not encourage such thoughts. For scarcely is the father laid in the grave, before the inexperienced lad finds himself surrounded by giddy companions, whispering in his ears, that his mother can no longer hold him, and advising him to assert his rights.

Thanks to God, however, the law of filial gratitude is still in force. ‘Hear, my dear son,’ said the dying and good old Tobias, ‘the words of my mouth, and hold them fast in thy heart. Should the Lord take away my soul, having performed for me the rites of burial, continue to honor thy mother, all the days of her life, ever mindful of the danger, care and pain she has had on thy account.’ Louder still is the language of the Son of God, in the example of filial love that he set us on the cross. And the grateful heart responds:

“Yes, my dear mother, I will continue to honor thee. Just now, I thought I saw a tear starting in thy eye.

Why was it? Didst thou call to mind what thou hast suffered for me in times past, and fear that perhaps I should prove ungrateful? Thou hadst reason for such fears, for I have often hurt thy feelings; but forgive the past, I have come to my senses and shall do so no more. In health will I stand by thee, in sickness, kneel at thy side and hang over thy couch, in death receive thy last breath; and, having buried thee, I will strew the flowers around thy grave. Fear not, my dear mother, but in me behold thy child, and weep and fear no more."

MY MOTHER.

Often into folly straying,
 (Best of mothers,) have I grieved her!
Often heard her for me praying,
 Till the gushing tears relieved her,
And she gently rose and smiled,
Whispering, God will keep my child.

She was youthful then and sprightly;
 Fondly on my father leaning,
Sweet she spoke, her eyes shone brightly,
 And her words were full of meaning;
Now,—an autumn leaf decayed,—
I perhaps have made it fade.

Well, whatever ills betide thee,
 Rueful for the past, I'll share,
In thy sickness, watch beside thee,
 And beside thee, kneel in prayer.
Best of mothers, on my breast
Lean thy head and sink to rest.

SECTION XIII.

II. THE CONCLUSION OF THE LIFE OF JESUS UPON EARTH.

The resurrection of Jesus.

Had the Savior remained in his grave, we should not in reality have known what to think of him. We should even then indeed, have been obliged to love and honor him as a man of great wisdom and of a good heart,—as one who had done acts of benevolence to multitudes of the human race, led a blameless life, and suffered a most unjust and cruel death. But we should not truly know whether he were the ambassador of God and the Savior of men, as he solemnly gave himself out to be, and made his character known; for then his declaration, that he should rise again on the third day,—a declaration by which his authority as such an ambassador and Savior, was to be confirmed, would have remained unfulfilled. In this case indeed, our faith would be altogether without foundation; as Paul said to the Corinthians: ‘If Christ has not risen from the dead, then your faith is in vain.’

Jesus however has risen from the dead. People went to his tomb on the third day, and his body was not to be found there. Angels whom they there saw, told them that he had risen. A little before, there had been a great earthquake, in the midst of which a glorious personage descended from heaven and rolled away the stone from the door of the sepulchre, when Jesus came forth, while the Roman soldiers who had watched around it all

the night, trembled and became as dead men. Jesus too himself, a little while afterwards, made his appearance to those people who had come to see his corpse. He also made his appearance to a large number of others, particularly to his disciples and intimate friends, and ate, drank and conversed with them, meeting them in their assemblies, especially on the Lord's day or the first day of the week, and working a great variety of miracles in their presence, for a period of forty days. Nobody who believes the Bible can hesitate for a moment to believe that Jesus has risen from the dead.

Now God, by the resurrection of Jesus from the dead, has given us a public proof, that Jesus was his beloved Son; that he had accomplished the work of salvation agreeably to the divine pleasure, and finished the task for which he was sent into the world. This you yourselves, weak as you are in knowledge, can perceive; for it is very evident that God would not have acted as a wise and holy being, if he had raised Jesus from the dead, without the latter's having in reality been such a person as he pretended to be.

We can now also readily perceive that every thing Jesus taught,—whether about the present state of man, God's feelings towards him, the way of salvation, or a future state,—is true, is *eternal truth*. Has he declared our state by nature a ruinous one? It is so. Has he told us that God so loved the world as to send his only begotten Son to save it? It is not to be doubted. Has he pointed to his bloody cross as the only means of salvation? None can be saved who treat it with neglect. Has he told us that there is a hell of devouring flames for the wicked, and a heaven of eternal joy for the good? How presumptuous then the wretch who dares gainsay him!

It is now also a matter of certainty that all the promises and prophecies of Jesus will be fulfilled. Of this we can ask for no greater proof than the exactness with which his declaration has been accomplished, that he should die, and on the third day, rise again. The very infidel, as soon as he meets the Savior coming forth from the tomb, all covered with the wounds he had received but three days before, and with the hole of the spear through his side into his very heart, must become a believer, and take hold of the prophecies and promises of this mighty one, as certainly to be fulfilled. In particular, there can now be no doubt that he will furnish those who truly ask him for it, with grace adequate to their weaknesses, temptations and difficulties ; and that, though the bodies of his saints crumble into dust, he will in the end raise them from the dead in more glorious forms, and receive them into his everlasting kingdom.

SECTION XIV.

The ascension of Jesus to heaven.

The great and fundamental doctrine of the Christian religion, that Jesus was the Son of the living God and sent by him to save mankind, as well as the truth of what he taught and the certain fulfilment of his promises and pro-

phesies have indeed been unquestionably established by the resurrection of Jesus from the dead. All these, however, also receive additional confirmation and certainty, from his ascension to heaven.

He had commanded his disciples to go forth into every part of the world and preach the Gospel to every creature, assuring them that all who believed on him and professed his name, should be saved, but that all who did not, should be damned, and telling them in the most encouraging manner, that he would be with them and all who like them went forth to preach the Gospel, even to the end of the world. Having then led them out to a high part of the Mount of Olives, just on the borders of Bethany, he blessed them, and, before their eyes, ascended up into heaven. This sight together with what two angels told them, who appeared soon after, how that this same Jesus was to come again to judge the world, filled them with joy. They had no more doubts about the character of Jesus, the truth of his doctrines, and the object of his mission. They worshipped him, and then returned to Jerusalem, where they spent their time in the public, and social exercises of piety, visiting the temple continually, and praising and blessing God.

And, my readers, there can now remain no farther doubt, in the minds of any one, that Jesus did, in every point, accomplish his Father's will upon earth; for a son who receives the highest reward from his father, has certainly conducted in the highest degree, according to the will of his father; and such a reward has Jesus received from his Father in heaven.

And now it is also indeed evident that the words of Jesus are true, and that he will keep his promises, and see his prophecies fulfilled. His resurrection took away

all our fears in these respects, but his ascension to heaven confirms all our hopes ; for he frequently declared beforehand, that he should return again to the glory and joy of his Father, from whom he came forth at first, to live and suffer for us on earth ; and to that glory and joy his disciples saw him return.

It is true we have lost his bodily presence from the world ; but he is still the friend of children, and by his Holy Spirit ever present with those that love him and keep his commandments ; and as to his bodily absence !—He has only gone away, as he told his disciples, to prepare a place for his followers in order that at death, he may take them with delight to himself, to live and rejoice there with him forever, and share in the glory which his Father has bestowed upon him because of his perfect obedience.

Now then let your faith be strong. Stand firm upon this everlasting rock. There is indeed a storm coming, and it will beat fiercely upon your habitation ; but here founded, it shall remain unshaken, while the unbeliever's is demolished around you, or is swept away with the flood. Cheer yourselves also, as Christians, amidst the wickedness around you, in looking forward in confidence to the approach of a day of judgment, when the widow and the orphan shall have justice done them, and the tyrant be no more permitted to oppress. As certain as Jesus, after he had risen from the dead, ascended to heaven, so certain will he return again to this world ; and then we shall all have to meet him and hear our eternal doom ; then every thing that is now wrong, will be set perfectly right, and the wicked will be driven away like chaff before the wind.

' That awful day will surely come,
Th' appointed hour makes haste,
When we must stand before our Judge,
And pass the solemn test.'

SECTION XV.

Concluding Remarks.

I have now, my young friends, brought what I thought it worth while to say to you, about the Savior, and what I hoped would interest you, to a close. I have not attempted to give you a *full portrait* of his character. This is a task beyond the reach of a finite pencil. We might as well attempt to paint the sun with a coal. Indeed, it is not to be found short of heaven, and you must go there, in order to see it. I have only attempted to fix your eyes upon here and there a point in his *likeness*, as it was drawn and left for us by his apostles, making such remarks as I felt might be profitable to you.

Every thing I am sensible has been but imperfectly done. And yet if you have carefully read what I have written, you have formed some acquaintance with the virtues, the instructions, and of course, the character, of Jesus Christ. You have come to see that he was a mes-

senger from heaven, and that the object of his mission to this world, was a most benevolent one,—to make the human race wise and pious, and eternally happy. You have found him the best of teachers, the holy pattern of all that is good, the benefactor and Savior of all, the Son of God,—such a person as the earth never contained before ; and in short, just such a Savior as we need, and one in every respect worthy of our most ardent affection and hearty obedience.

With such a person, I should think every body would fall in love, as soon as they become acquainted with him. I should expect a mere outline of his character and the object of his mission, to excite universal curiosity, and a bare rehearsal of his sojourn on earth, from the manger, to Gethsemane and Calvary, to bring the heathen to trample their idols in the very dust, and assemble all nations together and melt them down in tears of repentance, gratitude and holy affection, around his cross.

And yet, within the sound of my voice, there are persons who have heard the whole story a thousand times, and remain perfectly indifferent to the whole. I enter into a family near by me, and there I find a child with whom his parents have labored and prayed in vain for years, to bring him to love this very Savior. I have only to walk out into the street a short distance, listening as I walk, in order to hear his name associated with every thing that is mean, and treated with the vilest abuse. I take up the memoir of Henry Martyn, and opening it, find the Mohammedan, blaspheming this lovely, this benevolent person. In short, all the world over where he has ever been mentioned, if there is any one who is treated with abuse, it is this glorious Son of God, who, out of the purest compassion, laid aside the robes of his glory and

came down to this earth, to suffer and die for the salvation of its inhabitants. A few indeed love him ; but the human heart in general swells against him with rancor, and often burns with the most unutterable hate. There are not only single individuals, but whole bodies of men, who have sworn to do all in their power, to blot out his very name from existence, and destroy the last remnants of his kingdom from among the children of men.

The fact utterly astounds me. I know not what to think of it. I fancy I have mistaken the character. I return to my Bible and again peruse its sacred pages, pausing at every line and reflecting as I read. But there is no mistake. It is the very character I thought it. The compassionate Savior, the glorious Son of God,—it is he who is so much abused. I think all his history over, as foretold by prophets and found in the Gospels ; I examine the object of his mission, and the wants of those whom he came to save ; I come to the foot of Calvary, and pointing to his bloody cross, call upon all the sons of men to tell me, why such a person receives such treatment. If there be real accusations against his character, let them appear. Or will you unite with the Jews, and, without their plausibility of excuse, bring false witnesses to effect his condemnation and the justification of your own conduct ? Let me call upon those of my young readers, in particular, who still refuse obedience and love to the Savior, and often are found treating him with gross contempt, to answer for this their conduct.

I. You cannot despise the Savior because he is cruel.

If the Savior were a cruel being, there would then be some excuse for you, for we are so made as to dislike

cruelty. If we see a man oppressing an innocent child, we turn away from him with aversion. But then Jesus is not cruel. How is it possible to accuse one of cruelty, who has ever shown himself so kind and good to all the human race,—who so loved his very enemies as to lay down his life for their salvation? On the other hand, did you ever *hear* of compassion and benevolence like his? “Scarcely for a righteous man will one die . . . But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.—He hath borne our griefs and carried our sorrows . . . He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes are we healed.”

“ Believe that he, whose side
 Thy crimes have pierced with their rebellions, died
 To save thy guilty soul from dying
 Ten thousand horrid deaths, from whence
 There was no 'scape, there was no flying,
 But thro' his dearest blood's expense ;
 Believe, this dying friend requires
 No other thanks for all his pain,
 Than e'en the truth of weak desires,
 And, for his love, but love again :
 Did ever mis'ry find so true a friend ?
 It is a love too vast to comprehend.”

II. *Your contempt of Jesus cannot originate in his not being long-suffering.*

If he were not long-suffering, so weak are we by nature and so slow to learn what is good, that there would then perhaps be some ground for the conduct of sinners towards him. If, after bestowing upon us a few compas-

sionate glances, he turned away his looks of tenderness and benevolence, and, without farther effort, relinquished us at once to our sins,—right as it would be for him to do so,—there would then, at least in appearance, be something to justify the abuse every where heaped upon him. But this is not the case. Jesus is long-suffering. The very earth, had it a voice to speak, could cry out in testimony of his forbearance.

Beautifully has the Savior himself illustrated this trait in his character, by the parable of the barren fig-tree. For three years had it stood in a rich soil and received the greatest care; and yet it remained barren. It is no wonder that, under these circumstances, the master of the vineyard, was minded to cut it down. He did not, however, do so. At the intercession of the dresser of the vineyard, he was persuaded to try it a little longer. And thus the Savior deals with sinners. They have been fruitless for years, though growing in the very richest of soils and receiving the most ample attention. And yet, though he might well cut them down, he is easily persuaded to try them a little longer, and hence, continues to let them stand.

In proof, indeed, of the long-suffering of Jesus, I may appeal to your own experience. It is probable that not an impenitent sinner will run his eye over this page, without being conscious, that, towards him in particular, the Savior has been very long-suffering. You have read the Bible, heard exhortations, listened to sermons, and witnessed the exit of beloved playmates, or companions in maturer life. The houses, churches, grave-yards and groves you have frequented, as well as innumerable mercies you have received, could all testify to the forbearance towards you, of the Savior.

Some of you have experienced the severe trial of losing a dear parent. You can call to mind the words of a dying mother and all the solemnities of her closing scene,—how she clasped your hand, entreated you to become good, and prayed for you. “O my child,” she said, “do let me meet you in heaven.” And then you kneeled down at her bed-side, wept, promising never to forget what she said, and resolved to be good. She heard your vow, and died contented because she heard it. Poor mother! The grass and the wild flowers have grown up on her grave, and she is thought of no more. Her child has forgotten her. You have neglected her words. You have broken the solemn promise you made her,—to endeavor to meet her in heaven. You have not yet repented of your sins and submitted to the Savior.

And could I get at your secret history, I should doubtless there find, that, under various calls of the Holy Spirit, you have all been often deeply affected, and been brought, retiring to your closets, solemnly to vow that you would be the Lord’s. I should there read, that, from year to year, you have had the same feelings and repeated the same vows, while, as broken, they all stand recorded against you, in the book of God. Have such persons any room to complain of Jesus as wanting in long-suffering and forbearance?

Could your sins become visible, you would see them rising in black, heavy columns towards the throne of God, calling for vengeance on your guilty heads; and yet, on the broad heavens I can now discover not a sign of vengeance against you. On the other hand, every thing is inviting. Almighty goodness and mercy cry, *Forbear*; and at once the thunder called for by your sins, is stayed, and in dark clouds I see them roll off,

permitting the Sun of Righteousness still to shine upon you, and try to melt down your frozen souls. Where did you ever *hear* of patience, and forbearing goodness and love like this?

III. *You cannot reproach the Savior, because he is not ready impartially to forgive all who come to him.*

How miserable would be our condition, if Jesus were not ready to forgive every repenting sinner; if he were partial in the distribution of his pardons! Or if there were hope that he would forgive all penitents, some time, or other, how much we might have to suffer, how certainly should we sink down in despair, if, for years, he held himself at an awful distance from us, wrapt up in all the terrors of a holy God, keeping us in perfect agony and suspense, and often driving the trembling culprit away in utter despair from his presence! Perhaps the sinner would then have some reason to treat Jesus with contempt.

But it is not so. I have been telling you all along, how very ready he is to forgive. I have informed you that he came from heaven on purpose to obtain the pardon of sinners. I have repeated his words to you: "Come unto me, all ye that labor and are heavy laden"—those sweet, those precious words. I have told you of his tenderness and friendship and love, and of his last prayer,—yes, how he prayed for his murderers on the cross: "Father, forgive them." See you not how very ready he is to forgive? And then thousands that are now living, have found him ready to forgive. There are multitudes of Christians able at this very moment to testify, that, as soon as they went to him, confessing their sins and throwing themselves upon his mercy, they felt

their heavy burdens removed, and found relief from the horrors of a guilty conscience. They are also ready to assure you, that you too will be received, if you will only go to him. It has never been heard of, that by him a sinner was ever rejected, though as vile as Manasseh, and as bloody as Paul. He has pledged himself in the most solemn manner, to receive all who apply to him, and to receive them as soon as they come.

IV. *You cannot excuse your contempt of Jesus by showing that he has ever sought to injure you.*

That the Savior never sought to injure any one in person, while on earth, is a fact too obvious to every one who has read the Gospels, to need proof. If therefore he has ever sought to injure, it must be by the precepts and doctrines which he inculcated. Now if it can fairly be shown that the Savior has ever in the least thing in this way sought to do prejudice to one of his Father's creatures, or if it can be made to appear, that the full operation of any thing that he ever taught, will cause a single pang, though at the end of thousands of years, in all the universe of the perfectly obedient, why then my wonder at the abuse he receives from the wretches whom he came to save, will to some extent subside. I shall then drop my pen, admitting that the sinner has reason to despise the Son of God,—that the scoffs, sneers, and hostile efforts of infidels and atheists, have their foundation in a palliative measure of truth.

Who however can prove or will dare assert, that any of the Savior's precepts or commands will ever result in the least degree unfavorably, to the perfectly obedient? The infidel raves at times, and the apostate and atheist talk wildly; but even these do I hear in their retired moments,

paying homage to the wisdom, benevolence, and love of all the Savior's instructions, and fairly admitting the full tendency of every thing he has said and done, to promote perfect happiness. Voltaire pauses and reflects for a few moments upon the precepts and doctrines of Jesus, and then he seems astonished at their simplicity, dignity, and benevolent characteristics. Napoleon opens the New Testament and, reading through the Sermon on the Mount, 'Expresses himself struck with the highest admiration at the purity, the sublimity, and the beauty of the morality it contains.' Rousseau seems enchanted with the precepts and doctrines of Jesus, and lost in his estimation of the character from which they must have originated. Hear what he says :

“ The holiness of the Gospel, is an argument which speaks to my heart, and to which I should regret even to find a good answer. Is it possible that a book at once so sublime and so simple, can be the work of men ? Is it possible that he whose history it narrates was a mere man ? What sweetness, what purity in his manners, what touching grace in his instructions ; what elevation in his maxims ; what profound wisdom in his discourses, what presence of mind ; what government over his passions ! Where is there the man, who knows how to act, suffer and die, without feebleness and ostentation ? Socrates, dying without pain, without ignominy, easily sustained his personage to the end ; and if this easy death had not honored his life, people would have doubted, whether, with all his morality, he were any thing but a sophist. The death of Socrates, calmly philosophizing with his friends, is the easiest one could desire. That of Jesus Christ, expiring in agonies, injured, mocked, accursed by all the people, is the most horrible one could fear. Tru-

ly if Socrates lived and died like a philosopher, Jesus' Christ lived and died like a God."

Compare now the precepts and doctrines of Jesus Christ, in their exact adaptation to the entire condition and character of man and their legitimate effects, with all the systems, in these respects, that, in one way and another, have ever been introduced into the world. Be not hasty in performing the task. Collect together at your leisure, the Coran, the Vedas and the Shasters, the Zend-avesta, the books of Confucius, and all similar productions; carefully study them; be sure that you understand them; read them in connexion with the Gospel, and compare them with it, step by step. Having done so, assume the garb of a pilgrim and travel from country to country, visiting the different communities where these several religious systems prevail in their greatest purity and produce their natural effects, taking also the best christian communities in your way. Having done so, suppose there are as many worlds as there are systems, and that one of these worlds is under the full and direct operation of the Gospel, another under that of Mohammedanism, a third equally under Hindooism, and so on, until all your religions are exhausted. Cautiously note from year to year and from century to century, their different and legitimate tendencies. If they all contain something that is good, find out in each one of them, whether the good or the evil predominates. Carefully observe which of them possesses the power of elevating the mind, regenerating the heart, and, in the shortest space of time, filling the world where it prevails, with complete happiness, and having done so, strike the balance. Need I tell you that you will find the result altogether in favor of the Gospel of Jesus Christ?

Look we at it as a system of truth, addressed to the reason of man and adapted to exercise his intellectual powers. It calls for our credence indeed, but only so far as it is supported by the most substantial evidence. Its author knew that he was addressing rational beings, and therefore he dealt with them as such, and rested every thing he said upon the most solid foundation. Does he claim to be the Messiah? He points to a long series of prophecies in support of his claim. Does he declare himself the Son of God? He works miracles to show that his declaration is true, and, to leave no doubt on this point, causes himself to be transfigured in the mount before an ample number of witnesses. Does he present himself to the world as the Savior of sinners? He conducts as their Savior, heals the sick, raises the dead, and shows that he has power over life and death, by yielding himself up to crucifixion, and coming forth on the third day from the tomb, exhibiting himself and the prints of his wounds to all that will behold them. What regard is here had to the nature of the human mind; with what salutary exercises is it furnished, in the very act of receiving such a system!

And then, when you come to look into it as a system, to take it all in pieces and examine its principles and parts, comparing them together, how gigantic does it appear, what a reach of thought does it every where exhibit, how manifestly is it the production of God! Here too, there is ennobling work for the human mind, labor that strengthens, enlarges, elevates, and refines. It was kind in the Savior to furnish us with such intellectual food. In so doing, he has taken one of the best steps to satisfy our terrestrial wants; he has acted agreeably to

our natural constitutions, and laid a solid foundation for our improvement.

Very different from this is it, with all other religious systems. They come to me claiming to be received, but why ? I feel that I have a reason, and that this reason deserves respect. I call therefore for solid and substantial evidence that they are the true ones. In answer to my call, I am furnished with obscure traditions, or uncertain histories of individuals, or various long and ridiculous fables. I listen to them until filled with disgust I exclaim : " Is this the manner in which you treat the rational part within me ? I am certain that my Creator would not thus serve me. The Gospel appeals to me as a rational being, and challenges my investigation of the evidence in its favor ; and it shines bright with truth. You pay no regard to my intellectual powers in this respect. You have nothing for my mind to feed on. You are clothed in black vestments, and constantly shrinking away in darkness. If I receive you, I feel that I must give up my intellectual powers, or sink down into puerility."

And then, when I come to look into these systems themselves, to take them in pieces as I did the Gospel, and examine their principles and parts, comparing them carefully together, how different do they appear ; what pigmies in size are they ; what shallowness of thought do they exhibit ! In short, I find nothing in them but insane fancies, or else fragments of truth, which I am certain were stolen from the sacred fountain itself, and which are thrown together with little or no connexion, and often in the most utter confusion. What is there here to ennoble the mind, to strengthen, enlarge, elevate and refine the intellectual powers, or what, that can serve

as a foundation for future and lasting improvement? Can I hesitate under such circumstances to decide in favor of the system of Jesus Christ?

And then, what an amazing advantage does the Gospel possess over all these systems, in regard to its effects upon the heart? In the worlds where they prevail, I discover little or nothing but cruelty, superstition and blood. Under the most hallowed influences of the system of Confucius, the mother strangles her new-born babe. The Mohammedan, under the most searching operation of his creed, is fierce and bloody, and prowls through the desert for plunder, like a tiger for his prey. And as for Hindooism,—I find the temples of its devotees, all surrounded with the bones of its victims. Nor is it better with any of the rest of them. They all find and leave the heart swelling with the poison of sin, and the soul consuming away with dark forebodings and gloomy passions. It is the Gospel alone that begins at the seat of disease,—that works an internal cure,—that expels the foul spirit and clothes the maniac in his right mind. In spite of all his heathen physicians, he foams and raves, till the Son of God makes his appearance, and then the poor man's fever subsides, his mind becomes calm, and he sits down as gentle as a lamb, at the feet of his great Benefactor. How vastly in this respect, does the Gospel surpass all the other systems of religion! How obviously it accomplishes what *they cannot*! How very salutary it is in its operation, how beneficial in its tendency, how, in every respect, exactly what we need! In a word, there is *nothing* here that can harm. To me it is perfectly evident, that it never can, as long as time shall endure, be the cause of the least injury to a single one of the perfectly obedient to it, in all the universe of God.

What, the Gospel of Jesus ever prove injurious? Who dares hint such a thought? Would it injure you, my readers, to love your parents, to show yourselves kind and obliging, and to fear and honor God, according to its hallowed requisitions? Would it be any misfortune for you to have your sins cancelled, to have Jesus for your Redeemer, and to find in God an everlasting friend? Can you for an instant suppose it was to injure you, that the glorious Son of God forsook the heavens and came down and suffered and died?

And what if, as the last sun of life is setting, you should be able with holy resignation, like Dr. Watts, to say: "Thank God, I can lie down to night indifferent whether I wake up in this world or the next?" Suppose that at this trying moment you could really utter the words of the poet as your own, and sing forth from your very soul:

"Jesus can make a dying bed,
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there?"

What if as the last blood retreats to your heart, you should even be constrained from the discoveries of celestial glories, to burst out in the language of the dying Christian:

"Hark! they whisper, angels say,
Sister spirit, come away; . . .
The world recedes, it disappears—
Heaven opens on my eyes, my ears,
With sounds seraphic ring;"

or, in the words of the dying Payson, be compelled to exclaim: 'The Sun of Righteousness, has for some weeks

been drawing nearer and nearer, growing larger and brighter as he approached ! He now fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the sunbeams, exulting, yet almost trembling, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm.'

And would it injure the wicked inhabitants of this world any, to have them all become like Jesus, beat their swords into ploughshares, their spears into pruning hooks, and learn to live together in harmony and love, each sitting down under his own vine and his own fig-tree, without any to hurt, molest, or make afraid ? What if they should every one of them in the end, die in peace, at the Judgment find themselves on the right hand, and, on hearing their final sentence, receive from the Lord of life himself a crown of glory, and enter into his immortal joy ? *

O tell me, ye neglecters of the Gospel, ye infidels and ye atheists, who despise the Son of God, why is it that ye thus treat him with contempt, or seek to destroy his kingdom ! To me, as I gaze upon him, he appears altogether lovely, infinitely desirable. Language fails me when I would express his excellence. I am utterly lost in my admiration of his character. I would exchange worlds for his approving smile. I can only fall at his feet and in the very depths of humility, cry out : " Let thy kingdom come, and thy glory fill the universe." Alas ! I know it too well ; your neglect of the Gospel comes from your sin ; your contempt of the Son of God, is the overflowing gall of a wicked heart.

Well, if you persevere in such conduct, you will soon find yourselves engaged in a fearful conflict. The once suffering victim of Calvary, is not to be set at naught with

impunity. All good men and angels are on his side. The laws of creation are but the decrees of his will. All power is given to him in heaven and in earth. Such is the being whom you dare neglect, or treat with vile contempt. If you will not submit to him, you must conquer him, or be crushed, for he has sworn not to leave a single enemy unsubdued. Could you trample the sun and stars under your feet, command the myriads of heaven, and hurl the Deity from his throne, there would be some hope for you as a rebel. Then, as the savage Nero looked out upon the conflagration of Rome, or the haughty Marius sat alone on the ruins of Carthage, you might contemplate the conflagration of a world, and sit alone amidst the ruins of the universe. But hast thou an arm like God? Canst thou thunder with a voice like him?

You fly from the lion and the tiger; you are struck with awe at the mighty waterfall, or the broad ocean, or the wide landscape around you, and far beneath your feet. You hide your face from the vivid lightning; you turn pale at the crashing thunder, and sink down in terror as the tornado sweeps along the earth. How then can you stand before the Son of God! How will you bear the frown of him who *speaks*, and it is *done*, who *commands*, and it stands *fast*!

‘ Poor sinners, little do you think
With whom you have to do.’

He whom you thus neglect or despise, is not to be lightly so treated. Persisting in such conduct, you must, as he himself has told you, be crushed by him. To do so, is voluntarily to throw yourselves beneath his car or the broad wheels of the universe. Here you will receive injury, and what an injury, what a loss;—and one too which you can ill-afford to sustain! For your souls are

poor and needy. Life to them is also very desirable, and death, such a death, very terrible. But judge ye from whence the injury comes. Decide for yourselves, whether Jesus and his Father's throne will not remain forever guiltless of your blood.

Here I drop the subject, and leave my readers to their own reflections. Some will think I have expressed myself with severity; but is it possible in such a case to be severe beyond the truth? What can be more unreasonable than the treatment which Jesus Christ receives from a majority of the human race? And his Gospel being true, how infinitely dangerous, to perseveringly regard it with indifference or contempt? The remarks forced themselves upon me, as I was drawing my views of the Savior and his doctrines to a close. I could not forbear throwing out a few hints for the infidel and the atheist to digest, should they ever run their eyes over these pages. The train of thought under the fourth head, a little further developed, is one which years since saved *me* from the abyss of religious skepticism, and may, with the blessing of God, prove as beneficial to some others.

God grant, however, my young friends, that in your case they may forever be uncalled for. Fain would I have you choose the direct road to the kingdom of heaven, rather than the one that lies through the wilderness of skepticism and infidelity, passing along the borders of hell. I have therefore taken you by the hand and endeavored to lead you to the sacred fountain. We have been down together by short excursions, into the humble vale where it gushes forth. We have stooped to drink of the living water in all its purity. We have walked through green pastures along the banks of its flowing stream; we have smelt the fragrance of the trees that grow there, and reposed ourselves in the cooling shade. Have you

heartily been with me in these excursions, tasted of the living water, and enjoyed the pasture, the fragrance and the shade! You will then hereafter remember the place, and as the panting hart returns to its favorite brook and wonted vale, return to this fountain and valley, as those of all others in which you most delight. Here you will be found taking your morning walks, and indulging your evening meditations, and here you will rejoice to spend the hallowed hours of the Lord's day. In all the varying scenes of life, whether of sorrow or of joy, you will find it a place of most delightful retirement and repose. In short, here you will pass your days, until you are removed from it, and placed in the rich valley watered by the broad river of life, where your Redeemer and all his redeemed, dwell.

And do you find the sacred fountain sweet and refreshing to your thirsty soul, even in the little valley where it is to be found in this world? What then will it be to have full access to the broad river of God, hard by where it flows forth from his throne, to walk the green pastures there, and partake of the immortal fruit? How delightful the city watered by such a river; how salubrious the air of such a clime; how sweet the fragrance of its groves!

Press onward, my young friends, in your knowledge of the word of God, and as you grow in years, make yourselves more and more acquainted with the Bible, the Gospel in particular and the life and doctrines of Jesus Christ; and soon this fragrant grove, this salubrious air, this delightful clime and these living waters themselves, shall all be yours. You shall then be forever freed from sin and sorrow and death, and have holiness and peace and everlasting bliss.

NOTES.

I. PRINCIPAL AUTHORS QUOTED.

Anna Maria von Schurmann, 240. She tried several times to give a written representation of Jesus; but finally relinquished the attempt in despair, declaring it was like trying to paint the sun with a coal. Reinhard's Plan, p. 1. Note.—*Dick*, 248. See his Future State, p. 276. ed. N. Y. 1831.—*Shakspeare*, 166. See Beauties of, by Dr. Dodd, article "Forgiveness."—*Gellert*, 146. He was a native of Haynichen in Erzgebirg, Saxony; professor at the University of Leipzig; and died in 1769. He was a learned, pious, and universally beloved man, and especially esteemed for his spiritual songs. He is said, never to have engaged in poetical composition, without a devotional preparation of feeling and an effort to enjoy the state of mind he intended to express. His hymns were esteemed by all sects. At the setting in of winter, one time, he observed a peasant, a stranger, drawing up a load of fire-wood to his door. On the poet's appearing at the window, the latter asked whether he were the gentleman who made those hymns. On receiving a reply in the affirmative, he deposited his load and immediately went off. Perceiving, when on his death-bed, that his illness took a serious turn, he raised his eyes to heaven and said: "Lord, he whom thou lovest is sick." Lausaer (or Christliches) Gesangbuch, p. 622, and Boston Recorder, Jan. 30th, 1833.—*Lavater*, 143. See Die Parabeln Jesu bearb. von Lisco, p. 254. He was a very pious and popular minister of Zurich, Switzerland, was distinguished as a physiognomist, and died in 1801.—*H. Martyn*, 241. See Memoir, p. 320, ed. Boston 1831.—*Milton*, 218. See his Sonnets: "When I consider," etc.—*Payson*, 253. See Memoirs p. 408. first ed.—*Quarles*, 243. See his Emblems, Book 5th, "The Farewell."—*Reinhard*, 218. See his Memoirs and Confessions, p. 111. Compare above under A. M. v. Schurmann.—*Rousseau*, 248. See his Oeuvres Complètes, in one volume, p. 233, Paris 1826.—*V. Rochow*, the author referred to, 94. See his Versuch eines Schulbuchs, p. 94.

II. THE POETRY.

Feddersen in his little work has often quoted verses, sometimes from an unknown source, and oftener still, referred to a little volume of German Prayers and Hymns for children, by Sturm. The verses on pp. 24, 44, 83, 90, 111, 115, 120, 123, 128, 146, 196, are imitations of some of those that I found in Feddersen. The hymn on p. 182 is an imitation, though not a very close one, of one referred to in Sturm's work. That on p. 198, has several stanzas, in imitation of "Was Gott Thut das," a most beautiful hymn, made by Sam. Rodigast, formerly Rector in Berlin, for a sick friend. R. died in 1708. See *Journal of Humanity*, April 19th, 1832. The first and third stanzas of the hymn on p. 52 are also imitations. See *Journal of Hum.* Jan. 3d, 1833.

III. NOTE, p. 249.

The Jews have their Talmud, the Catholics their Legends of Saints, and the Turks their Sonnah, all three of them kindred works, made up chiefly of traditions and abounding in the grossest absurdities. And what shall be said of other heathenish traditions and religious conceits, such as are found among the Hindoos? The Protestant has nothing but his Bible, and how inexpressibly noble in comparison! See *Curiosities of Literature*, I. 160.

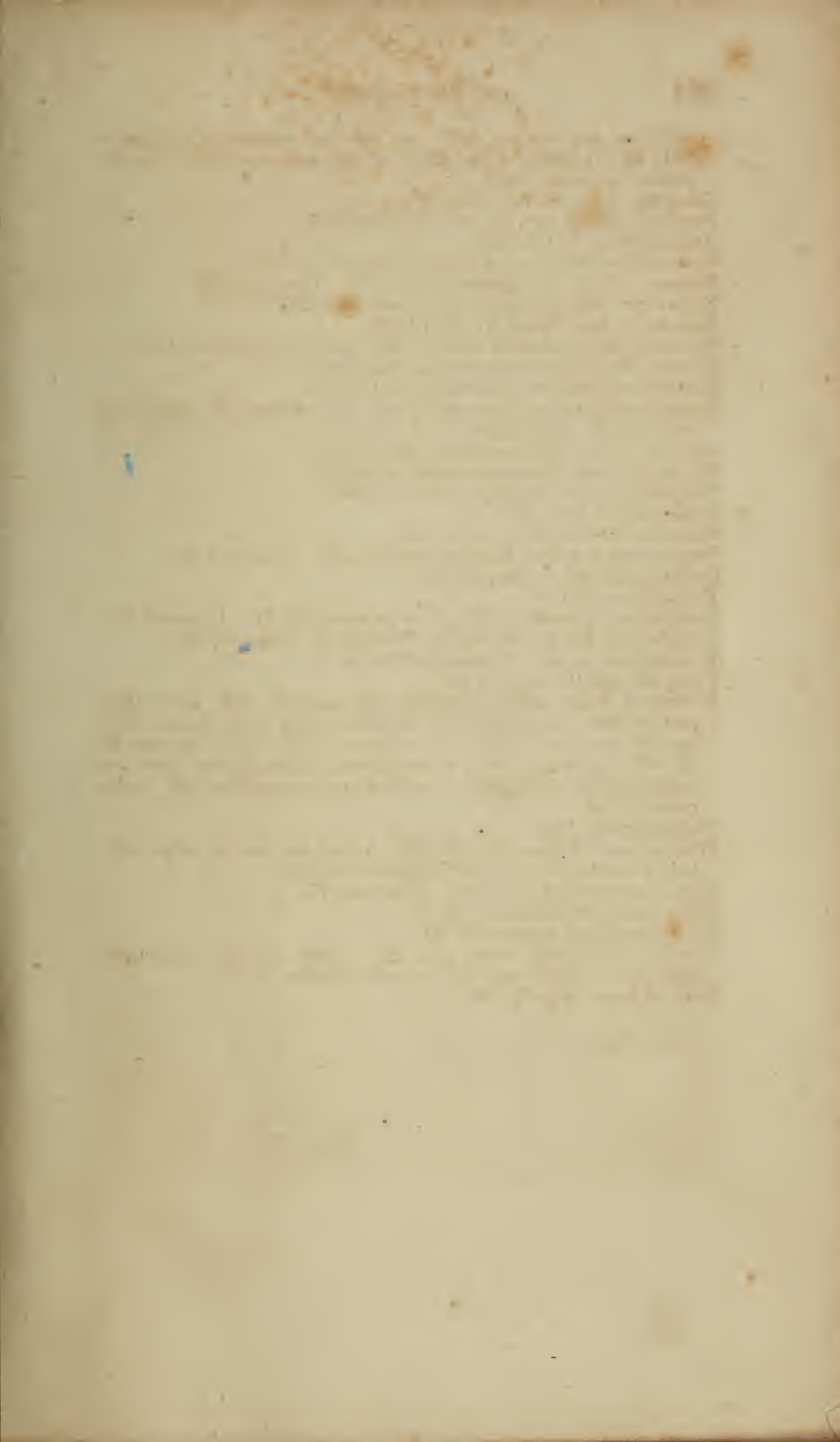
INDEX TO THE HYMNS.

	Page.
Amid the wilderness	138
Believe that he whose side	243
Clear as Siloe's limped fountain	220
Close on the silent grave	182
Cold the heart of man	156
Come thou all-seeing	90
For good children	206
For life which thou hast given	52
Go to Calvary	166
Help, Jesus, help me	83
Help me, Lord	44
Hold fast the word of God	128
How much better	50
I ask not wealth	154
Is there ambition	192
Jesus from his throne	115
Let no foul passion	72
No Christian for the sake	123
No more of toil	135
Often into folly	234
Olive call too mind	168
On the world's wild bosom	54
O wonderful, amazing love	174
Refuge of the troubled spirit	24
Scarce ceased to shed	196
See how the little busy bee	161
Sweet pleasure blasts	146
The Lord my shepherd	77
The mighty God	120
'Tis vain to say	111
Whate'er God does	198
What sinners value	173
Will God who clothes	96

GENERAL INDEX.

- Affliction, 90, 184, 193, 197.
Angels, appear to the shepherds, 14, 46; to Jesus, 18; the guardians of children, 129, 174; one appeared to J. in the garden, 35; to Mary, 46; rolled away the stone, 40, 235. See spirits.
Apostles or Missionaries chosen, 23; sent forth, 25; their profession of belief, 26. Compare 40, 238. See disciples.
Ascension of Jesus, 40, 237.
Authors quoted, see Note I.
Baptism of Jesus, 17, 55.
Benevolence, 154, 155. See love.
Bethany, 29, 30, 31, 33, 40, 238.
Bethlehem, 13, 14, 15, 47, 51.
Bible, in esteem, 53; how, often treated, 87; reflections about it, 126; references to, see the contents. Compare 240, following; also under Gospel, and Note III.
Birth of Jesus, 13, 14; reflections on, 45.
Bonaparte's testimony to the excellence of the Gospel, 248.
Blasphemy, Jesus accused of, 30, 36.
Burial of Jesus, 39.
Capernaum, 19, 20, 21, 22, 24, 26.
Care, relief from, 90.
Childhood of Jesus, 13, 51.
Children of Bethlehem slain, 15; the love of Jesus for, 31, 204; to be diligent, 161, 217; guarded by angels, 130, 174; their praise, 188; example in humility, 191.
Christians, who are, 107; as to pleasures, 175. See disciples.
Conduct, consistency of, 71; of a believer, 105; to others, 107, 113, 114, 116; to enemies, 119, 155; in general, 123. See parents.
Confessions, 49, 56, 104.
Confidence in God, 75, 91, 93, 195.
Crucifixion, 35. Compare, 229.
Death, of Jesus, 35, 229; his escapes from, 15, 20, 29, 30; reflections on, 167.
Deception, 87. Compare 69, 219, and hypocrisy.
Dependence, on God. See providence and confidence.
Diligence, 160, 181, 217.
Disciples chosen, 18, 23; zeal of two, 29; to be one, what necessary, 30, 31. See apostles and Christians.
Duty often difficult, 178.

- 199; on his virtues, 203; on his last sufferings and death, 229; on his resurrection, 235; on his ascension, 237; on his person in general, 240.
- Religion, not a gloomy thing, 175.
- Resolves, 49, 53, 120, 173, 180, 184, 192, 195.
- Resurrection, 33, 235, 131.
- Rewards, promised the disciples, 31; law of, 78.
- Sabbath, 22, 23, 30; sabbath-school, 71. Compare 236.
- Samaritans, 20, 29; the merciful one, 155, 222.
- Sermon on the Mount, 21, 29, 64, 69.
- Servants, with different talents, 151; the hard one, etc., 164.
- Sinners, 24, 143; in a fearful conflict, 254.
- Socrates and Jesus compared in death, 248.
- Spirits, a wicked one tempted Christ, 18; cast out, 25; good ones and bad, 57. See angels.
- Sun, the, used as a comparison, 127, 177, 187.
- Sheep, the lost, Jesus came to save, 49, 172.
- Shepherds, their visiting Jesus, 14, 46.
- Scourging of Jesus, 37.
- Star seen by wise men, 14, 15, 47.
- Supper, the last, 34; Lord's instituted, 34. Compare 231.
- Swearing, 69, 86. Compare 123.
- Temperance, 121.
- Temptation of Jesus, 18, 57; how to meet, 59, 71. Compare 87.
- Temple, the, 16, 19, 28, 33, 48; doings of Jesus in, 189.
- Transfiguration, 28. Compare 209, 250.
- Vineyard, the laborers in, 159.
- Virtues of Jesus, 203; friendship for children, 204; piety, 207; zeal in, 209; in prayer, 210; in praise, 214; in diligence, 217; love of truth, etc., 219; compassion for man, 221; compare 24, 32, 187; humility, 224; a true friend, 225; dying love and confidence in God, 229; in regard to enemies, 228, 230; to his mother, 232.
- Watchfulness, 121.
- Widow's son of Nain, 24, 181, 222; widow and unjust judge, 163; how a widow often treated by children, 232.
- Wine, made out of water, 19. Compare 175.
- Wise men from the East, 14, 47.
- Young man, the case of, 31, 105.
- Youths, disobedient ones, etc., 148; a rash one, 62; a prodigal, 144; an obstinate one, 157; youth of Jesus, 16, 53.
- Zeal, of Jesus in piety, 209.







Deacidified using the Bookkeeper process
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2005

Preservation Technology
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16015
(724) 779-2111

BT
302

LIBRARY OF CONGRESS



0 014 227 966 6

